The PRIEST

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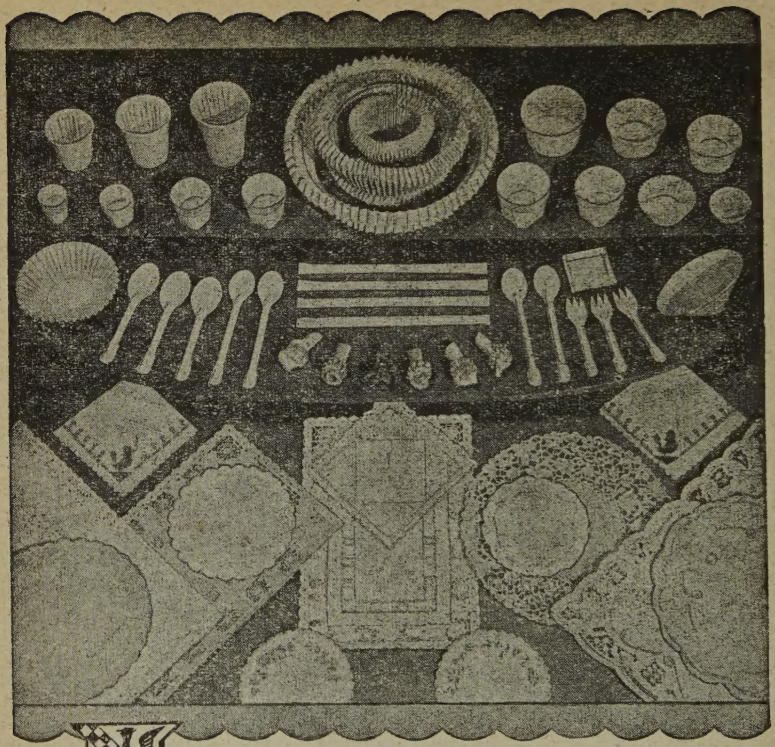

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Currente Calamo

Dilemma

"TO Sign or Not to Sign The Pre-Nuptial Contract," is the title of an attractive little pamphlet lying before us as we write. It's made up pretty much like the booklets turned out by Father Bonaventure of New York's Catholic Information Society. This one is green and on the cover is the photo of a young couple looking out and upward (we presume) into the wide blue yonder.

In it, Dr. F. E. Mayer, Professor of Systematic Theology at Concordia (Lutheran) Seminary, St. Louis, presents very neatly the problem confronting the convinced Protestant who is asked to sign the Cautiones. He says, in effect, that if the Protestant is a person of deep and earnest conviction about his Protestant principles, he can neither renounce his rights over the religious formation of his children, nor can he violate his conscience by signing the promises insincerely.

But, strangely, Dr. Mayer stops there. Having presented the dilemma, he bows himself out. He evidently considers it bad form to suggest that Protestants beware of falling in love with Catholics.

Four years ago, after Karl Rogers died, a certain number of those who were elected to carry on his work in the secular press, met in Washington and reviewed his writings in preparation for a re-printing. Among the hundred or so of his little essays, there was one entitled "Don't Marry a Catholic!" That was the headline, and Karl would like to have had it scream-

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ing from every secular paper in the country. The article went on to enumerate, in Karl's trenchant style, the various points of friction involved in a mixed marriage.

The majority of those consulted thought that that particular piece was a little on the "divisive" side. It tended to defeat the Narberth purpose of smoothing things out between Protestants and Catholics; it was setting Catholics apart as a distinct class in the community, a class to be shunned, at least in this one respect.—And so the essay was dropped and has never since been run in the Narberth sequence.

We were reminded of that when we saw Dr. Mayer's pamphlet. It should have been entitled "Don't Marry A Catholic." As far as we can see, it can only do good for our cause by pointing out to the Protestant the profound significance of the Cautiones.

Among minor emendations, we would suggest a revision of the question: "Can a Protestant mother place a scapular on her child's breast and teach the little one to trust in a charm?" Surely Dr. Mayer knows our reasoning better than that!

Joe Curran

"JOE is a Catholic, a baptized Catholic," writes Dorothy Day in The Catholic Worker, "so I ask our readers to pray for him, the head, as he is, of one of the biggest and most powerful unions in the country and one which has done great work for its men (The National Maritime Union). He is married for the second time, being divorced from his first wife and on

THE PRIEST **DECEMBER, 1946** **VOL. 2, No. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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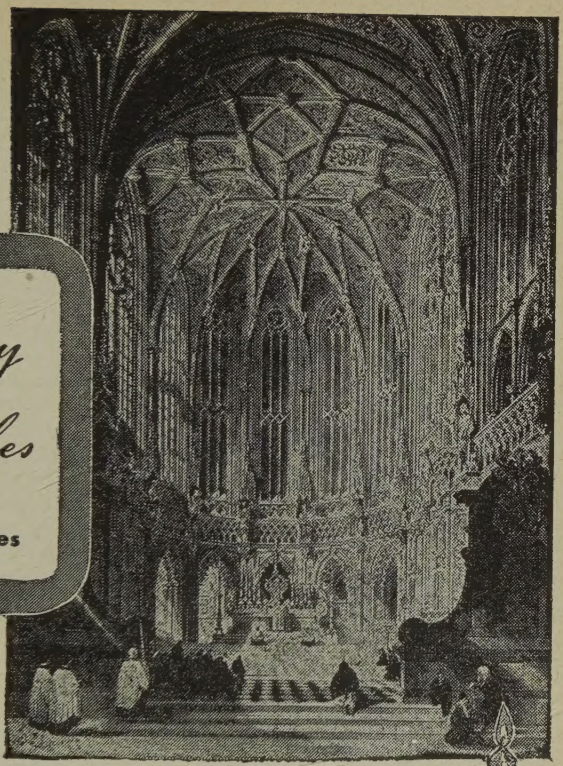

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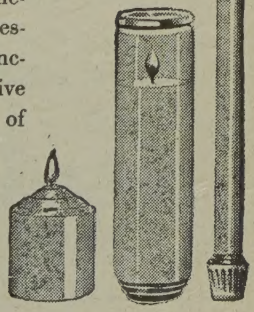

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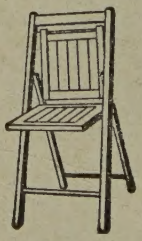

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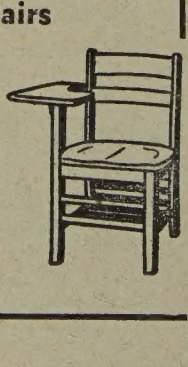

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one occasion he was advertised as a Catholic when he was running for political office on the west side, and when I telephoned to ask him about it, to pin him down as to whether he was a 'practicing' Catholic, he told me of his second marriage.

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Continued on page 61

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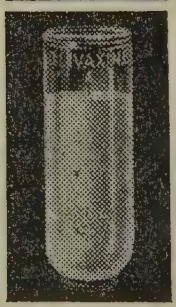

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the PRIEST

Vol. II DECEMBER, 1946 No. 12

Editorial Comment

"God Wills It"

The crusade against Red Materialism

FROM the purely natural point of view, Christianity looks played-out. It came, conquered the world, and then grew tired. Our boundaries have been shrinking since the time of Mohammed. He tore Africa from the Church. Then came the Eastern Schism, stripping us of Russia and the Balkans. Luther and the Protestants carried off the lion's share of Germany, Scandinavia, and the British Isles.

We console ourselves with the thought of the great headway being made in China and Africa. But it's very little, really, in the face of the total population remaining—a few millions among hundreds of millions.

In the meantime, organized materialism conquers Russia in 1917 and, within twenty-seven years, like a diabolic pentecost, spreads itself from the Bering Strait to Vladivostok; from the Baltic to the Adriatic, over Russia, Siberia, Finland, Poland, Rumania, Hungary, **Bulgaria,** Yugoslavia, Czechoslovakia, Lithuania, Latvia, and Estonia; the Red Legions are in Austria and half of Germany. They are looking greedily toward Manchuria and Korea.

And here at home, we just can't get our people out for anything short of Sunday Mass—and even there, one might estimate that a quarter of the people miss more or less habitually. The only ones at daily Mass, outside of Lent, are the Sisters and a handful of faithful women. October devotions in most parishes this year were a fizzle from the standpoint of attendance: the front pews full of children high-pressured by the nuns, with a sprinkling of adults in the back. —This, in the face of successful communistic fanaticism and the misguided fervor of crackpots like the Jehovah Witnesses, makes one think . . .

One consolation is the great influx of converts. Here it's a torrent—in this parish, at least—with more catechumens, actually, than we can comfortably handle. But even this has its melancholy aspect in the utter breakdown of Protestantism, which once stood with us in the defense of basic supernatural values. Their people turn from it to us because they see we have a program. But then after their baptism, they settle back into the lackadaisical pattern of lukewarmness, Sunday Morning Mass, once-a-month Communion, fifty-cents-a-week contribution. Period. Their Faith stops there.

Discussion Has Begun

But there is a growing restlessness abroad in the Church. Father Hugo is a part of it. So is Dorothy Day. And Peter Maurin. And Father Furfey. And the people, whoever they are, behind this new magazine *Integrity*.

All of us may not agree with Father Hugo's reasoning, but he has brought us up short and underlined the fact that we're soft, that the average man in the pew can't so much as define the word mortification.

Nor can all of us go the whole way with the Catholic Worker idea of getting everyone to walk behind a plow and/or teaching everyone a craft. That is not the panacea, nor will it be practicable until the atom bomb blasts our industrial system to bits.—Anyway, if industrialization is the curse, take a look at South America, which is not industrialized; and the Church up here is a lot better off than down there.—But Dorothy and Peter have at least something of the answer.

In the first issue of *Integrity*, Father Furfey lists a lot of those propositions from the Syllabus of Errors that we've been used to soft-pedaling a great deal over here in America. He wants us to come right out flatfoot and say that we want Federal partiality for the Catholic Faith and that our present system is only the best practically possible under the circumstances—just a makeshift, in other words; that we're against freedom of any but Catholic worship; against unlimited freedom of speech; against public schools as presently constituted, etc.

Father Furfey is getting at the crusading element in the Faith. Away with temporizing! Away with expediency! Fling down the gauntlet! Get set for debate and, if need be, for a little bleeding at the neck!

On the other side is the fact that expediency is cousin-german to prudence, the queen of the virtues and directrix even of zeal. The parish-priest sees the Faith primarily as a sacramental religion; he baptizes and shrives; he gives Holy Communion and marries and anoints. In his eye, the greatest good of Religion is directly correlative with the maximum number of Sacraments conferred, and he judges the state of Religion in his parish

by the number of conversions, marriages, and happy deaths toted up at the end of the year.

The pastor shies away almost by reflex from anything that might make the Faith odious in the typical American community. That may be why, perhaps to Father Furfey's disgust, he rarely chooses the text of his Sunday homily from the Syllabus of Errors.

The New Crusade

But all these things point to a need for developing the crusading element in our people. They must be filled with a consciousness that they, the Catholics of each community, are the only salt, the only leaven that can save society—not that today's society is worth saving. We must save it by remaking it.

That calls for a social and a personal adjustment: It means that they must be aggressive. Our Catholic people must begin arguing, debating, talking Religion. They must go all out for converts. They must mercilessly quash every twinge of indifferentism in themselves and be proud of their Faith.

They can be keyed up to this by inflammatory sermons against communism—and there's loads of material available in the Catholic press. Everyone can be rallied *against* something. If they can be brought to realize the nature of the crusade, its urgency and the danger hanging over humanity, they will react just as all of us reacted after Pearl Harbor. They'll dig in and work.

The evils of capitalism? Too few capitalists in the pews. Arguments against capitalism leave us cold if only because there's nothing we can do, personally, against Standard Oil, Consolidated Edison, or General Motors.

As for personal attitude, we must teach our congregations the technique of mortification, custody of the eyes, recollection. They must develop an inner life through prayer, self-denial, and consciousness of the indwelling Presence. There's no use telling them, as the Catholic Workers would have it, that they must desert the factories. That's too unreal. They just can't do it. They have to eat, and no individual is bound to undertake the salvation of societv. even if it be assured, by jeopardizing his own kith.

It's all a part of the "message value" of Christianity: the fact that we are all one in Christ Jesus and that our prayers and penances can help our afflicted brethren across the seas; that we are not powerless before Red Materialism; we can do something. We have God with us. But for His sake, let's stop staring at the encroaching evil like so many birds fascinated by a snake! Let's get out and hustle —and let's not forget that prayer and self-denial must begin in our own person. We must lead the way. *Qualis pastor, talis grex!*—R. G.

The Priest in Politics—As Seen by a Layman

Mr. Thomas P. Neill

Specific application of general principles

IN various recent statements Pope Pius XII has pointed afresh to the duty of Catholic priests to invigorate and help cure a seriously sick society. He insisted in his allocution after the investiture of new cardinals, for example, that the Church could not fulfil its duty to society and to God by withdrawing in contemplation from the world. And in his last annual Lenten address to Roman pastors he repeated that "the Catholic Church will never permit herself to be shut in the four walls of a temple." The clergy, he said, are obliged to give advice and instruction "even concerning public life."

Priests have, of course, long been aware of this obligation to participate in the social and political life of their country—an obligation more immediate and pressing today, perhaps, than ever before. But they have also known that such participation is not easy, for it can too easily embarrass the Church and prejudice her in performing her primary mission of saving souls. Some priests have therefore shied away from political matters; others have, as we all know, rushed in headlong and, to make up for their less impetuous brethren, spoken definitively on everything from world government to the kind of cement to use in paving the street. Still others have willingly stated principles to guide the Catholic in social and political activity, but they have adamantly refused to apply those principles to specific, concrete problems.

Catholic laymen are interested in the problem of the priest in politics. They discuss it much, sometimes, it seems to me, intelligently, and sometimes not. But their criticisms seem to boil down to these four points: 1) the priest in America need not get into things political; his work is in the sanctuary and the confessional, and there he should stay; 2) the priest simply does not know what he talks about when he gets into politics; he is an "innocent among thieves" in this field, and his advice is therefore impracticable; 3) the priest should give guidance; but as a matter of fact what he says is of no help to the layman because he stops at vague generalities; 4) there is no consistency among the priests who do speak on political matters, and

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The writer is on the Faculty of History at St. Louis University and author of "Weapons for Peace" (Bruce).

there should be consistency if it is a case of applying religious and moral teaching to concrete cases.

Now these criticisms reflect more upon the laymen making them, I believe, than upon the priests at whom they are directed. But if the priest is to be an effective leader in political action among Catholics, he must know the criticisms and study how to answer them and make them absolutely impossible in the future. This is particularly true of the first objection—that the priest has no right, as a priest, to speak on political matters. The laymen who make this objection simply do not understand that political activity is primarily moral and that the Church has both the right and the duty to speak forth on all moral problems. Neither do they realize that the Church's missionary work can be carried out fully only when the world is peacefully organized, and therefore the Church must aid in shaping the kind of society wherein she can do her work of saving souls most successfully. Laymen must be shown these things. They must be shown why it is that the Pope says, "the separation of religion and the life of the Church and the world is contrary to the Christian and Catholic idea."

There is, however, one slight justification for this objection. Priests too often speak, apparently as priests and apparently with ecclesiastical authority, on political matters that are, in the Pope's words, "merely political questions." This is an abuse of the authority with which they are invested. The priest who speaks with "pontifical" authority on whether a road should be paved with bricks or macadam is discrediting ecclesiastical authority on such moral questions as legislation providing for sterilization of the "unfit."

Guarded Language Necessary

The priest is naturally looked to as a leader among Catholics in political as well as in religious matters. His difficult job is to keep from discrediting or misusing that natural leadership, and at the same time of using it effectively where it should be exercised. And the priest is beset with certain almost insurmountable difficulties when he enters a political discussion. First of all, he is looked upon by almost everyone as the "official spokesman" of the Church. He is not allowed to have his own opinion on anything; his is always the Church's opinion. He must therefore be more guarded in his statements than must the Catholic layman. It is not enough for him simply to disclaim any "official" spokesmanship. He must continually disassociate his opinion from that of the Church on those political matters which the Pope calls "merely political questions," and in which, he says, the Church

"has no thought in any manner to engage."

Secondly, the priest is cut away—more than many of them seem to realize—from secular society. His Roman collar causes him to see the world, as it were, through the veil. People on the street and on the train are different—some more hostile, some more reticent, some meeker—when the priest appears. Nor does the confessional, or visits to the rectory for advice, reveal people as they normally are. Priests learn much about human nature in the course of their work, but it is never normal, relaxed, "off-guard" persons they come to know. Several priests have told me how they never appreciated this point until they served as chaplains. They found, they said, that they had passed judgment on men much too easily by "typing" them; now they have come to see how little black and white there is in the world and how much of various gray shades. Priests therefore have the added burden of overcoming this obstacle and studying people as they really are; otherwise their political leadership will suffer.

Our "Occupational Disease"

And in the third place, priests must—like lawyers and doctors and us professors—struggle continuously against their "occupational disease" of speaking with final, pontifical authority on all subjects. This point was brought home to me not long ago when I had dinner with a priest. After he had asked the waiter's opinion of the various steaks on the menu, the priest decided on Porter-house steak rather than the T-bone recommended by the waiter. "Porter-house steak is always better than T-bone," he solemnly proclaimed in such a tone that it seemed to the waiter and me that he was quoting an infallible decree of the Council of Trent.

The waiter—who, I am sure, has served some pretty bad Porter-house steaks—is not entirely to be blamed if he questions other statements made by the same priest in the same pontifical, infallible tone. This "occupational disease" comes so easily and so insidiously to the priest. It is hard to escape. In the pulpit, in the confessional, in the rectory parlor, people want authoritative decisions given to them. They do not discuss points, challenge decisions, or argue back. In these places the priest states Catholic teaching, and he fittingly states it in an authoritative voice. And unless he is constantly on guard he will speak with the same authority on Porter-house steaks, the TVA, music, mortal sin and how to grow tomatoes.

Now the easy way to escape these difficulties is for the priest to stick to teaching principles alone. It is safe. He need not know people too well. He can speak with authority on moral principles, and little

harm is done if he is looked on as the "official spokesman" of the Church. Ideally, this is a satisfactory way out of the dilemma of how to speak on political matters without prejudicing the Church's mission of saving souls. But actually, taking laymen as they are, it is not a satisfactory solution. One of their chief objections to priests in politics is that they are not enough in politics, that they refuse to do more than state principles. Catholics — and many non-Catholics as well—want answers to concrete questions.

Be Specific

It is not enough to say that employers must pay workers a living wage. They want to know at least approximately what constitutes a living wage; they want to know where their obligation to stockholders fits into the picture; they want to know how much wages they must pay before they can reinvest profits into their plant. Catholic citizens want to know not only whether they have a general obligation of voting. Do they have to vote in the primary election, or just the final? Is it a sin not to? If they must vote, can they vote blindly? If not, which of two candidates must they vote for? When is it morally justifiable, and when not, to vote for a third-party candidate? Must a Catholic favor Franco? Then is Maritain a bad Catholic?

The priest who avoids these concrete questions implicitly confesses failure in this part of his pastoral work. The priest who would follow out fully the advice of the Holy Father must go past merely stating general principles and give leadership in applying them. He must keep in mind, however, that there are certain risks he will run. And he must be constantly on guard to keep these risks to a minimum. There is always the danger of the Church's being identified with a particular party in each locality, and against this the priest must labor incessantly. There is always danger, too, of the priest's thinking being that of an Irishman, or a Republican, or that of a poor boy, or that of an industrialist's son. He must always be on guard to think as a Catholic. He must be careful to identify himself with the Church, rather than the Church with himself.

How, then, can the priest be an effective leader among Catholics in things political without running the grave risk of embarrassing his Church? I do not believe that the dilemma can be perfectly dissolved. The risk will always be there, but there are certain ways of minimizing it, I believe. In the first place, the priest should make an almost superhuman effort to learn politics, to know about conditions in the parish ward as well as in Washington, London and Moscow. This is a tremendous task—especially when added to

the priest's present burdens. The Church needs more adequate agencies for collecting, evaluating and passing such information on to the parish priests, agencies on which the priest can rely.

In the second place, the priest would do well to let the intelligent, interested layman in his parish make the concrete application of Catholic principles whenever this be possible. It is much better, for example, for parishioners to work against a local dry-option bill or in favor of an amendment to the state constitution on taxation than it is for the priest to do so. The effective application of Catholic principles is accomplished, and at the same time the Church, as a Church, is not identified in the public mind with distilleries or with a certain property group in the state. But this does not let the priest off easily. If his Catholic parishioners are to work intelligently in these matters, the priest will have had to work with them—perhaps in study groups in the parish, perhaps in other ways—so that they have been taught Catholic principles and have been trained in methods of applying them.

Catholic laymen would, in this way, receive the guidance they so eagerly look for. And they could, in well run study groups, learn something of the difficult art of politics where, guided by prudence, they would make specific application of Catholic principles to the political problems that confronted them. And they would, in the course of their study, see how easy it is for one priest to be a Democrat most of the time, and another to be a Republican. But they would also come to see how the two priests—Democrat and Republican—would agree on those political matters that clearly touched on religion or on morality. They would see that in matters the Pope calls "merely political" priests do not think as priests, but as human beings like the rest of us. And then they would not be scandalized to know that the pastor voted Republican and the assistant Democrat at the last election. They would know the important thing was that they both voted—and perhaps that they both voted against a proposed amendment to the state constitution that conflicted with the Catholic teaching on the sanctity of the family.

Startling Names

Many missions in New Guinea are partially supported by copra plantations. Occasionally a mission is also a chartered trading firm. Two such firms, coming down from the days of German domination in Northeast New Guinea bear the most unusual and startling names of "Holy Ghost, Ltd." and "Most Sacred Heart of Jesus, Ltd."—**From Fortune.**

The Pastor and Catholic Scholars

Are Catholics shunning science?

John A. O'Brien, Ph.D.

A QUARTER of a century ago the writer conducted a nation-wide survey to ascertain the number of Catholics on the faculties of the State and secular universities of the country. The results showed the appalling paucity of Catholics in this field, wherein the viewpoint of so many of the future leaders of America is being shaped.

A study to determine the relationship between scientific eminence and church affiliation was made by Dr. Harvey C. Lehman of Ohio University and by Dr. Paul A. Witty of Northwestern University. For this purpose they used the names listed in the *American Men of Science*, a biographical directory edited by Professor J. McKeen Cattell. Scientists who achieved eminence in the judgment of workers in the same field are listed with asterisks. The number of such eminent scientists who gave information concerning their religious affiliations amounted to 303. The distribution of these men in their various churches is shown in the following table: Table I—Showing distribution of 303 eminent scientists, listed in *American Men of Science*, according to Church membership:

Denomination	*Membership Number*	*Distribution Percentage*
Congregationalist	66	21.78
Presbyterian	61	20.13
Episcopalian	52	17.16
Unitarian	37	12.21
Methodist	31	10.23
Baptist	16	5.28
Protestant (unspecified)	14	4.62
Friends	6	1.98
Disciples	4	1.32
Jewish	4	1.32
Lutheran	4	1.32
Catholic (Roman)	3	.99
Universalist	3	.99
Reformed Dutch	1	.33
Swedenborgian	1	.33

This table is to be read as follows: The Congregational Church has 66 members among the 303 eminent scientists, or a percentage of 21.78; the Presbyterian Church has 61, or a percentage of 20.13, etc.

It is to be noted that among the 303 eminent scientists, there are but three Catholics, or slightly less than 1%! There are 886 other eminent scientists listed in this particular edition of *American Men of Science*, but, since they did not indicate their church affiliation, they are not considered in this calculation. There is food for reflection in the fact,

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Father O'Brien is one of our foremost popular apologists.

however, that among 1,189 eminent scientists, only 3 indicate that they are members of the Catholic Faith.

Catholics Rank Lowest

The investigators undertook to interpret the percentage of distribution for these 303 eminent scientists in the various churches against the background of the total membership of these churches in America. Their objective was to discover the percentage of eminent scientists in the various churches listed in proportion to their total number of adherents in this country. Their findings disclose that the Catholic Church ranks by far the lowest in the list. The results of their calculations are presented in table II: Table II—Showing number of times each Church reaches, falls below, or exceeds its quota among starred names in *American Men of Science:*

Denomination	*Proportional Representation*
Unitarian	81.400
Swedenborgian (1 member only)	16.500
Congregationalist	9.308
Friends	6.600
Universalist	6.600
Episcopalian	5.701
Presbyterian	3.045
Dutch Reformed (1 member only)	1.000
Jewish	.717
Methodist	.444
Disciples	.291
Baptist	.244
Lutheran	.201
Roman Catholic	.048

Table II is to be read as follows: The Unitarian Church has 81.4 times its proportional representation among the eminent names in *American Men of Science;* the Swedenborgians have 16.5 times, etc.

The figures, according to Lehman and Witty, "show clearly that the Roman Catholics provide the smallest number of research workers in proportion to their number."

The purpose in presenting the findings of these investigators is to allow the facts to speak for themselves. They tell the story of the unbelievable scarcity of Catholics in scientific research—a scarcity that is a distinct liability for the Church in America. The fewness of Catholics in science gives rise in the minds of non-Catholics to the thought that the Church is none too hospitable to science.

New Survey Reenforces Previous Findings

The findings reported by the writer about twenty-five years ago and later emphasized by Lehman and Witty are corroborated to the hilt in an exhaustive survey recently conducted by Mr. Burnett C. Bauer under the direction of Professor James A. Reyniers at the University of Notre Dame. Mr. Bauer spent several years in carrying his nation-wide survey to completion and these are among the highlights of his findings: Catholics comprise only 2.1% of the faculties of our State universities and colleges, only 2.2% of the

faculties of the private colleges and universities and only 4.6% of the staffs of our Teacher's Colleges. Even in sections of the country where the Catholic population is densest, the Catholic representation on the faculties of secular colleges and universities is disappointingly small.

Thus Massachusetts, with 42.7% Catholic population, has but 2.9% Catholic representation on the faculties of its non-Catholic schools. Connecticut, with a Catholic population percentage of 36.9%, has but a bare 1% on its teaching faculties. Columbia University in New York City has probably the largest student enrollment in the country. Among its faculty of 2,395, there are but 34 Catholics. Thus in a State where Catholics comprise 24.9% of the population, they have but an insignificant 1.4% on the faculty of its largest university!

The situation at Columbia is a fairly authentic mirror of our tragic lack of anything approaching proportionate representation on the faculties of the great secular and tax supported institutions of higher learning in America; our scarcity in this field parallels our scarcity in the domain of science.

What Pastors Can Do

Here the reader will probably find himself asking: What have pastors to do with this situation? How can priests, burdened with the details of administering a parish and perhaps a parochial school, alter the present situation? We answer by saying that pastors hold perhaps the most important key to the solving of the problem. Basically the problem resolves itself into the task of bringing home to our gifted young students the fact that they can render a great service to the Church in America by following as their *vocation* in life the career of a scholar. Traditionally we think of vocation in terms of a religious calling, wherein one devotes his or her life to the service of God as a priest, brother or nun. These, of course, are the standard vocations of which we shall always stand in need. It is well to point out, however, that, in addition to them, there is another vocation, wherein a person may serve the cause of God and the Church very effectively by devoting himself to the achievement of eminent scholarship in science, literature or the arts.

If every pastor would interest himself in this problem and assist the most gifted student in achieving a university degree, followed by post-graduate work in an outstanding university in this country or in Europe, we would soon have a profusion of Catholic scholars occupying positions of eminence in all lines of scientific research, which would shed glory upon the Church and increase her prestige and influence with the general public.

Pastors who have high schools in their parish or community would likewise contribute im-

mensely to the solution of this problem if they would each adopt a student of great promise and guide him through his educational career until he achieves his Ph.D. in some field of scholarly research. The influence of the example of such students, devoting themselves to lives of scholarship and achieving distinction in various fields of scientific research, will be incalculable. It will spread its wholesome infection among other gifted students and will help to *establish on a nationwide scale the ideal of the vocation of the scholar.*

Practical Helps

With a view of assisting priests engaged in parochial work in this crusade, we have prepared a pamphlet "Why Not Be a Scholar?" published by *The Queen's Work Press,* St. Louis, Mo., in which we present in popular language the hidden romance and the unseen joys of the adventurer in the kingdom of the mind. We think the reading of the pamphlet will help to draw the attention of promising students to the magnificent contributions which they may make for the cause of the Church and of humanity by pushing back the frontiers of our darkness.

With a view of helping priests, we have edited a symposium "Catholics and Scholarship" published by *Our Sunday Visitor Press,* wherein Catholic scholars of distinction present the results of their experience and observation in the achievement of scholarly eminence. Professor Hugh S. Taylor of Princeton University, a member of the Pontifical Academy, points out how the Church in America today can duplicate the scholarly achievements of the Church in Europe, when Catholic scholars were the rule rather than the exception. Dr. George Speri Sperti of the *Institutum Divi Thomae* opens the door to our vision as to the techniques needed to achieve eminence in modern scientific research. Monsignor John M. Cooper explains how the Catholic high school may be made to serve as a nursery for scientific research. Father Francis P. LeBuffe, S.J., tells how the Catholic Round Table of Science can further quicken the interest of Catholics throughout the country in scientific research.

We are perhaps as poorly represented in the field of literature as we are in that of scientific research. We need a vastly greater number of Catholic authors. Father Francis X. Talbot, S.J., Monsignor Matthew Smith and Father Daniel A. Lord, S.J., give advice that will be helpful in the development of a constantly increasing number of Catholic authors who will leaven the literature of our day.

In short we think the widespread reading of this symposium will suggest many ideas to the busy and zealous pastors of souls as to practical means and measures which they may adopt to secure for the Church her proportionate share of scholars

in all the fields of human endeavor.

We have on our desk two letters from the Foreign Mission fields which give added impetus to the crusade to develop a larger number of eminent Catholic scholars. One is from Father A. Zearo, S.J., of Talapoya N. Malabar, India, who tells how the people of his country are keenly interested in the discoveries of modern science and how helpful it is in winning them to the Faith to point out the great contributions which the Church has made to learning through the centuries.

The second is from Father Rene Petit, S.J., of Tientsin, China, who states that the interest of the Chinese people in science has been quickened by the discoveries leading to radar, the atom bomb and other manifestations of scientific skill, of which their land was a recent unhappy witness. Father Petit's letter reflects the interest of the foreign mission fields in the discoveries of modern science and carries with it the clear implication of their desire to know of the contribution which the Church today is making to the advancement of scientific knowledge.

In short, then, the pastors of America will make a contribution, not only to the enhancement of the prestige of the Church here but also to the enlargement of her influence throughout the whole world by throwing themselves wholeheartedly into the concerted effort of making America blossom with the flowers of eminent Catholic scholarship in all the fields of human endeavor.

The Irony of It

During the recent Fiesta week in San Antonio, Texas, prizes were awarded for the best costumes. First prize went to Monsignor A. F. Drozd, who attended dressed as a friar. He received two pairs of nylons.

Later in the same week he was awarded first prize by the local Lions Club for the best attendance record. Mayor Mauerman proudly handed him an order for five gallons of the best grade of motor oil. He has no car!—A. C. Pyne in **The Victorian.**

A non-believing white explorer in Africa was shown a copy of a Bible by a native trying to demonstrate how advanced his tribe was. "We've outgrown that sort of thing," said the white man.

Replied the native, "It's a good thing we've not outgrown it; otherwise you would have been a meal as soon as we saw you."—Ralph Vinson in **Negro Digest.**

The Canticle of Canticles

Joseph Lilly, C.M., S.T.D., L.S.S.

Proposed solution of a difficulty

NO book of Sacred Scripture has given rise to such a wide divergence of views as the Canticle of Canticles. Some interpreters have supposed that it is an anthology of love lyrics, loosely strung together with little or no regard for sequence and with no unity save the one common denominator that all of the songs deal with nuptial amours. Others have regarded the Canticle as a dialogue and still others have contended that it is a drama.

There is similarly no agreement among commentators outside the Church as to the nature of the love which the Canticle so fervidly chants. Many non-believing critics have embraced the opinion that the Canticle sings of merely human love, and that by some unique and inexplicable trick of fate it has found place among the sacred writings of the Hebrews, as if Christian piety should take a statue of Venus and clothe it in the garb of a Madonna. Catholic critics have for the most part defended the thesis that the Canticle under the form of an allegory and in terms of passionate human love making sings the love of God for His chosen people. The terms and phraseology in this hypothesis are the terms and phraseology of human love, but these are merely a symbol to give expression to a love that is human neither in its object nor in its motive. Some Catholic critics, however, support the position that the Canticle is a drama written to present in a vivid and entertaining way a very high and exalted moral ideal.

Those who regard the Canticle as a merely human love song are forced, it is evident, to accuse the Church of inconsistency in attributing such a composition to the Holy Spirit, and some go even so far as to advise the Church to give up the hopeless task of trying to make an allegory depicting the sacred flame of love which prevails between God and the chosen people out of what is in reality a sensuous and erotic outburst of typically human passion.

It is immediately evident that there is an apologetic problem involved in the question of the nature, the literary type and the teachings of the Canticle. For, as is well known, it is *de fide definita* that the Canticle is inspired; in other words it has God for its author. Now we know that God cannot be the author of what is unholy, purely sensuous and grossly carnal. In

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the following account we hope to clear up this difficulty.

The Canticle as a Drama

The stage setting represents the enclosed garden of Solomon's summer home at the foot of Mount Lebanon. The garden where the king's concubines may walk is surrounded not by a high stone wall, as the Jerusalem harem would be, but by a trellis or lattice work fence, through which one can see and pass one's hand. Since this garden is at the foot of the mountain, one can easily get a full view of it by ascending the slopes of the mountain. This is precisely what the shepherd lover of the young Shulamite maiden does when his beloved is made captive. He fears for her, and having espied from his vantage point that she is alone in the garden, with the speed of a fawn, he rushes to strengthen her constancy and to assure himself that her love towards him is not weakening under the fervid pleas of King Solomon.

The above setting, as also further details to be pointed out in order to follow the movement of the play, have been gathered from statements and allusions contained throughout the drama in various dialogues. It was the Rev. William Pouget, C.M., who has done this in a book published some few years ago in Paris. This paper is a digest of that book.

A young peasant girl of the Liban was espoused to a shepherd of the district. The young woman was in a field when she saw the royal chariot of King Solomon pass along the highway. The guards in charge of Solomon's harem espied the extraordinarily beautiful maiden, and, knowing the King's propensity to gather all the feminine beauty of Israel into his harem, coaxed the young woman to accompany them to the King's summer palace. Solomon, beholding the peasant girl, is ravished with her beauty, and tries in vain by every honorable means to win her love, and induce her to break her engagement to the shepherd. But she is too strongly attached to her first love, the shepherd boy to whom she has given her vows, to be moved by the ardent appeal of Solomon. She remains invincible and finally returns to her peasant lover.

The Characters

King Solomon.

The Shulamite, a shepherdess engaged to the shepherd.

The Shepherd, engaged to the Shulamite.

The Daughters of Jerusalem, queens and concubines of Solomon.

The Companions of the Shepherd Boy.

The Scenes

Scene I: 1, 1-7. At the rise of the curtain the Shulamite is in the garden of the harem with the Daughters of Jerusalem, the king's concubines. Her only thought is of her shepherd

fiance. She can speak of nothing else. In veiled terms she describes him to the king's concubines, who are a bit shocked and surprised at this strange attachment which leads the girl to prefer a shepherd to the great king for husband.

Scene II: 1, 8—2, 3. The king enters. He makes his first advances to the Shulamite who tries to make him understand that her troth has been irrevocably plighted to a peasant shepherd. The king withdraws.

Scene III: 2, 4-7. After Solomon's departure, the Shulamite continues to sing the praises of her beloved shepherd to the king's concubines, and asks them to withdraw.

Scene IV: 2, 8-17. The beloved shepherd who has been observing the garden with anxiety sees that his fiancee is alone. He calls out; she recognizes his voice. He speaks to her through the trellis and assures her of his fidelity. To please him she sing's a little song, but fearful lest they be surprised in their secret meeting, she begs him to leave but return later in the day.

Scene V: 3, 1-5. The king's concubines enter. In order to explain her emotional excitement the Shulamite pretends she has just awakened from a dream. She describes to them a romantic dream.

Scene VI: 3, 6-11. The king, aware that he has made no impression on the beautiful peasant girl, has recourse to a stirring artifice. He passes along the harem in all the splendor of his royal equipage. He reclines in a litter, surrounded by sixty handsomely caparisoned body guards. His concubines in the harem, his accomplices in the artifice, attract the attention of the Shulamite to the details of the cortege and its magnificence.

Scene VII: 4, 1-7. The king enters the harem garden, and after many glowing compliments, tells the Shulamite that he is going for a walk in order to give the young woman time to reflect. She remains silent.

Scene VIII: 4, 8—5, 1. The beloved shepherd profits by the king's departure and returns with several companions. Fearing lest his young fiancee be won over by the splendor of Solomon, he addresses passionate protestation of love to her. The Shulamite insistently begs him to remain faithful to her. He, seeing that his young wife remains unshaken in her attachment to him, puts unbounded trust in her unwavering fidelity.

Scene IX: 5, 2—6, 2. The king's concubines reappear. Again the Shulamite has recourse to the artifice of a pretended dream to explain her emotional excitement. The women of the king's harem are at a loss to understand this strange attachment and seek to learn something of this young shepherd whom the Shulamite dares prefer to the king. She describes her peasant lover, and the king's

concubines are anxious to join her in seeking the absent shepherd.

Scene X: 6, 3—8, 9. Solomon returns. His praise of the Shulamite becomes more extravagant, his demands more insistent, his promises more precise. At his first meeting with the young beauty he mildly declared his love; then he paraded his magnificence before her wondering eyes; now he declares to the Shulamite that if she accepts him, she will not be merely another among many queens, but that she alone will be the beloved; she will be queen of the queens and concubines. She remains unmoved by these grandiose promises and this impassioned plea. Solomon in a moment of exasperation reproaches her with having come to resist him in his own palace. The Shulamite speaks in order to explain why she is there. The guards took her by surprise and in a moment of weakness, yielding to curiosity, she mounted the royal chariot. At this moment the Shulamite begins to execute a sword dance—a sign to Solomon that she is already vowed to another. She gradually dances away. Solomon begs her to return. He pours forth his ardent love, but when he approaches those details which are intimacies sacred to husband and wife alone, she gives him to understand that her kisses and embraces are reserved exclusively for him to whom she has given the solemn pledge of her fidelity. The king finally understands that all his efforts to win the girl are vain, and orders her release.

Scene XI: 7, 10—8, 4. As the Shulamite exits, she sings the praises of her beloved, whom she is going to seek. She regrets that their meeting will be more or less public; she would have preferred privacy. She alludes to her desire to become a mother, and takes leave of the king's concubines.

Scene XII: 8, 5-14. The Shulamite rejoins her shepherd fiance, and celebrates the beauty of conjugal love, exclusive and eternal, as strong as death, as inflexible as Hades. Its embers are embers of fire. Mighty waters cannot extinguish love. Rivers cannot submerge it. It is a flame of Yahwehm and when a man offers all the goods of his house against love, he does but draw contempt upon himself.

The Purpose of the Canticle

Such briefly summarized is the content of the Canticle. What was the author's purpose? It was, first, to commend marital fidelity. The pure Shulamite girl, as innocent as she is beautiful, is faced with a mighty temptation. Solomon, the powerful, the wealthy, the wise king of Israel, proposes marriage to her, and gives vent to his passionate love for her in extravagant terms. She is offered the favor of the king and the crown. She could, moreover, de-

sert her first love without sin, for as yet she was but betrothed, and betrothals could be broken without dishonor or blame. But she chooses to remain true to her first love in spite of the most dazzling and seductive offers and promises. Her refusal to accede to Solomon's proposal is inspired not merely by a motive of morality but also by that of perfection. Thus the Canticle recalls to the Israelites the primitive ideal, as set forth in Paradise, and by that token prepares the ground for the teaching of our Lord relative to the indissolubility of marriage.

A second lesson inculcated by the Canticle is that one should marry within one's social class. This is ordinarily a guarantee of peace and concord in the family. The Shulamite admirably exemplifies this lesson, steadfastly refusing to abandon her shepherd lover for the wealth and power and influence of Solomon.

A third counsel which the Canticle suggests is that husband and wife should be allowed complete liberty in choosing one another. This lesson is admirably exemplified in the Shulamite. Even the mighty king is obliged to submit to the choice of this simple peasant maiden.

If the foregoing is the correct interpretation of the Canticle, we can readily see why the book is in the Canon of the Scriptures. The first requisite for an inspired book is that in its verbal sense it be conformed to right reason and to the principles of morality. The Holy Spirit could not inspire a book which does not advocate justice, or which would set forth as praiseworthy an infraction of the moral law. The Holy Spirit could not inspire a bit of erotic writing. But in the foregoing explanation there is no difficulty on the score of morality and purity, for the author's purpose would be to advocate conjugal fidelity and other high ideals, which are fully compatible with the divine authorship of the book.

It may be objected that the tradition of the Church has always favored interpreting the Canticle as an allegory, depicting the love of God for Israel, and that Theodore of Mopsuestia was condemned for his advocacy of the literal interpretation of the Canticle. True it is that the allegorical interpretation of the Canticle has been more common in the Church, but there has never been that morally unanimous consent of the Fathers and their presentation of this interpretation as a matter of faith, such as would demand our adhesion to this view. Besides we do not exclude the typical or spiritual interpretation. The Canticle, if regarded as a drama, would be very much akin to the parable of the Prodigal Son, a bit of fiction designed to teach a moral lesson in an attractive and impressive way. Superimposed

on this verbal interpretation would be the typical or mystical, according to which the various characters in the drama serve as types of God, Israel, the individual soul, our Lord, the Church, the Blessed Virgin Mary.

As to the condemnation of Theodore of Mopsuestia, his opinion rather viewed the book as a mere human love song with no spiritual or moral implications, whereas in the interpretation proposed above there is the advocacy of the thoroughly Christian doctrine of conjugal fidelity.

It should not be surprising that God should select the literary type of the drama to instruct his people. In the epistle to the Hebrews we read that God spoke in divers manners of old. Why not admit among these manners of conveying religious instruction the drama, which appeals to the imagination and makes a perhaps otherwise uninteresting moral truth quite pleasing and impressive by means of the literary garb in which it is presented? After all it is the doctrine which counts; the form of its presentation is entirely secondary.

New Rules for Papal Elections

An analysis of the newly issued "Vacantis Sedis Apostolicae"

Jerome D. Hannan

THE successor of Pope Pius XII will be elected according to the rules of a Papal Constitution issued on December 8 last year. It has climaxed the efforts of the last three Popes of the name of Pius to promote the convenience of the Cardinal Electors while safeguarding the liberty with which they ballot for the successor of St. Peter. One remembers, of course, the Motu proprio *Cum proxime* issued on March 1, 1922, within a month of his election, by Pope Pius XI, the principal provision of which provided that fifteen days should elapse between the death of the Pope and the opening of the electoral assembly, with the faculty granted the Cardinals to extend this period for three more days at the most.

This period was set at ten days by the Constitution, *Vacante Sede Apostolica*, issued by Pope Pius X on December 25, 1904, a document placed first among those printed at the end of *The Code of Canon Law*. It is upon this Constitution that the newly issued Constitution, *Vacantis Sedis Apostolicae* is structurally based. Both are divided into the same two titles: one dealing with the administration of the Holy See by the Cardinals

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during the vacancy and with the burial of the deceased Pope; the other, with the election of his successor. Both divide the first title into five chapters and the second title, into seven chapters. The chapters of the first title deal with the power of the Sacred College of Cardinals, the Congregations of Cardinals, offices needed during the vacancy, the Sacred Congregations and Tribunals, and the funeral of the Pope. The chapters of the second title deal with the electors, the ministers of the conclave, the entrance into the conclave, the sealing of the conclave, the electoral form, the electoral procedure, and the acceptance of the election by the new Pope, the proclamation of the election, and the consecration and coronation of the Pope.

The most noteworthy innovation in the new Constitution occurs in Chapter V of the second title, on the form of the election. The form of election by ballot is regulated in §§ 68-89, corresponding to §§ 57-77 of the previous Constitution. The first of these sections requires that one vote more than two-thirds is necessary for the election of the Supreme Pontiff. This provision renders a simpler form of ballot adequate. Under § 63 of the previous Constitution, the voting Cardinal was to be given a ballot form longer than wide, on the face of which he wrote not only the name of his candidate, but also his own name at the top and at the bottom a number with a verse of Scripture or some other motto. The purpose served by the use of his name and motto was that indicated in § 75 (corresponding to § 86 of the present Constitution), which ruled that in the case in which election was based on an exact two-third majority, the ballot of the elected Pontiff was to be opened in order that it might be revealed whether or not he had voted for himself. If he had, not only his vote but also his election would be invalid. Under the present Constitution the extra vote makes ample provision for the case in which a Cardinal might cast a vote for himself. In spite of the invalidity of this vote, the two-thirds majority would still remain intact. Consequently the identifying marks are no longer needed in the ballot, or the opening of the ballot in the case of an exact two-thirds majority.

The new Constitution contains other new provisions. In § 64 it forbids the introduction of radio or photographic apparatus; in § 87 it commands that the Cardinals surrender for burning with the ballots all memoranda they have made with regard to the outcome of the respective ballotings; and § 88 permits the conclave to be held outside Rome in an emergency.

Altogether there are nineteen new sections, two sections of the previous Constitution deleted. Thus 108 sections take the place of the 91 sections of the Constitution of Pius X.

Sincerity in Our Sacrifice

We must seek God's glory before all

M. Eugene Boylan, O.Cist.R.

THE central act of the life of the priest, in which all else reaches its culmination and from which all else should flow, is the Sacrifice of the Mass. Let us prescind for the moment from the extraordinary nature of the Victim offered in the Mass and of the Priesthood in which we share, and merely consider the act of offering sacrifice to God. St. Augustine says: "Every visible sacrifice is a sign of invisible sacrifice," and St. Thomas insists: "The sacrifice which is offered externally, represents the inward spiritual sacrifice by which the soul offers itself to God." . . . "The outward sacrifice is the manifestation of the inward sacrifice by which a man offers himself to God, as the First Cause of his being, as the principle of his activity and the object of his beatitude (*Cont. Gen.* iii. 119)."

A Sacrifice Says Something

A sacrifice, in fact, says something by an action. This "something" is predetermined; it arises from the nature of God and the relations which His creatures should have to Him. When we offer sacrifice we must mean what we say; otherwise our enacted statement is a lie and a mockery. What then does a priest say by sacrifice to God? He says in effect that God is God, and that he, the priest, gladly recognizes God's sovereignty, God's goodness, God's rights. He asserts that he is completely subject to God—that he, and every moment of his day, are completely at God's disposal.

A whole plan of the spiritual life could be derived from this statement as a starting point. The sincerity of that repeated sacrificial assertion depends upon the degree to which our actions and dispositions during the day are in accordance with the promises and the assertions which we make in the morning by offering sacrifice to God. Now we all know that we are human and liable to fall seven times a day. We renounce sin every time we go to confession, and yet we fall again before the end of the week, so that if there be some discrepancy between our promises and our performance, we cannot immediately assert that our promise was insincere. But just as in the case of the penitent, there is a sharp distinction between the failure to keep a sincere promise through human frailty, and the failure to keep a promise which was insincere from the very start, so too there is a difference in our

failure to fulfil our sacrificial promise.

Do We Mean What We Say?

It is with this distinction in mind—it will be familiar to every priest who hears confessions—that we should examine our day to see how it agrees with the promise made by a sacrifice. Let us be quite clear about it. For the moment we are leaving aside the part played by Christ as the Priest and as the Victim in the Mass; we are leaving aside the fact that all worship and service is to be given to God through Christ. We want to concentrate our attention on the fact that as priests, we are men who daily offer sacrifice to God in so far as in us lies. If that sacrifice means anything, surely it means that we are living by God and for God, and not by ourselves or for ourselves. If it means anything, it means that we give ourselves completely to God—not only at the time of our ritual offering, but throughout the whole day.

This is an important point for every priest, for it means that each of us daily makes a ritual promise to God of self-immolation, and this promise is not fulfilled by merely giving other souls to Him. We must give Him our own *self*. No matter how fruitful our day may be—or may seem to be—in good works, in conversions, in apostolic triumphs, yet our daily sacrifice—considered merely as a personal sacrifice for the moment, and prescinding from the intrinsic value and dignity of the August Victim offered in the Mass—our daily sacrifice is a mockery, if we do not also, and before all else, give ourselves to God, *even in our work.*

Self Sacrifice in Our Work

This is an important point. There can be very many different motives animating our work for souls. It is possible to approach the work of the ministry in almost the same spirit as the non-Catholic regards his career or his business. We want to make the grade, we want to be a "success," we want to show the other fellow what we can do. We want the applause either of our self or our fellowmen. We feel justified if we deliver the goods.

Now that is just the point. *Christ delivered Himself.* And although His thirst for souls is beyond all telling, yet it is safe to say that it takes second place to His zeal for His Father's glory. His first act on becoming man was to offer Himself to God—by accepting God's will in its entirety—as a substitute for the sacrifices and holocausts which were so deficient in God's eyes. And that disposition animated all His actions.

This must be our attitude and disposition also—quite apart from any connection with our work or with the souls committed to our care. As priests, we must never forget the First

Commandment. As priests, we must never forget that we are men who have publicly offered sacrifice to God and that we have said to God formally and ritually that He is God and we are His creatures, that we are His, and that His will is the law of our life. And we must mean what we say.

It is true that the obligations which this act imposes on us will arise with fresh force when we come to consider our relations with Christ both as priests and as Christians. But even as creatures who offer sacrifice, we owe God the carrying out of what we have promised. How are we to fulfil this promise—how are we to make good this ritual statement of complete dependence and donation?

First of all, by Faith, Hope and Charity. These virtues need separate treatment and we shall consider them later. After these, almost all else can be summed up in Humility and Obedience to God's will.

Self Sacrifice by Humility

In the course of these articles, we shall frequently come back to humility as—in practice—the fundamental virtue of the spiritual life, even though charity is the essence of it. And we shall consider both humility and abandonment in their own place. But we want to stress here the connection between true humility and our sacerdotal sacrifice. Quite apart from our dependence on Christ for our priestly powers, and from our dependence upon Him as Victim to supply for the shortcomings of our own personal sacrifice, we are still obliged as priests to be specially humble.

For all we have is from God. Our existence, our life, our faculties, our ability, our health—our all—come from Him. They are *on loan*—so to speak—even though it be a permanent loan. They belong to God. And we assert that debt and dependence, and acknowledge it, by offering sacrifice. Each action depends upon Him even for its initiation and its performance. We cannot perform a single act without His co-operation. And we acknowledge that by our daily sacrifice. How then could we behave as if all were our own—as if we were the source of all the good that we have or do? How then could we glory in our own success?

Patience Has a Perfect Work

Not only have we acknowledged by offering sacrifice that all this comes from God, but we have also given ourselves to God. A very practical test, then, of the sincerity of our sacrifice and of the harmony between it and our daily actions can be found when circumstances, or even the arrangements of ecclesiastical superiors, hinder—or seem to hinder—the work of our ministry. Now, if we really mean what we say to God by offering sacrifice—that we are completely at God's disposal—we

shall accept this "prunning," this frustration, in the same way as our Divine Model accepted all His Father's "arrangements." If, on the contrary, we are really seeking ourself in the service of God, then we shall be liable to murmuring, rebellion, anger and impatience, and all the other displays of wounded self-love. Granted that our duty to God has a special reference to zeal for souls; yet that zeal must take second place to our zeal for God's glory. This latter zeal should show itself in humility and abandonment to God's will.

In fact, if one may try to sum up in one word the correct attitude of a man who has offered sacrifice to God, that one word would be *patience.* For, if we are priests, we are also in a sense, victims, and patience is the true manifestation of our devotion to God. May we here refer again to the pregnant phrase we quoted from Pius X in our first article (June, 1946) as a slogan for the priest: *"Idem velle, idem nolle"?* This patient acceptance of God's will in all its manifestations is one of the best acts of true reverence to God, our Sovereign Lord.

But to patience, we must also add confidence. We offer sacrifice to testify that God is God; we therefore assert our conviction of His infinite Goodness. It is true that our confidence will find a new support when we consider the dignity of the Divine Victim we offer in the Mass, but even apart from that, we should be prepared to abandon ourselves to the infinite Goodness of God in all the manifestations of His will, just as Our Master said on the Cross: *"Into Thy hands, O Lord, I commend My spirit."* By doing so we give added testimony to our belief in His Goodness.

God's Glory Not Our Own

Too much stress cannot be laid upon the necessity of zeal for God's glory as a predominant note in the outlook of every priest. A priest should be as careful of God's glory as he is in handling any holy thing which belongs to God. He should be almost as quick to repress all attempts to steal God's glory as he would be to repress all irreverence to the Blessed Sacrament. This is an overstatement, but it only emphasizes a truth. This zeal should lead him to shun all deliberate self-glorification and counting of his own "gains." It is the tendency to write our own name upon the good works we do in God's service by His grace that hinders so much the success of our ministry. When we have done any of these things, we tend to call ourselves fine fellows. Our Lord told us to say we are unprofitable servants even if we have done all of them.

The importance of humility and its urgent necessity for our life as priests is so great that it demands special treatment in

a later article. It has a close connection with zeal for God's glory. This zeal and an appreciation of God's infinity will make us dissatisfied with any personal sacrifice that we can make to God. The utter inadequacy of our own sacrifice and of both our power and our performance in His service will make us look for something more worthy of Him, something which will praise Him adequately and give us power to serve Him faithfully. This we find in the Blessed Eucharist, and we shall consider that august Sacrament in our next article.

Our Sufficiency Is From God

But we have deliberately chosen to approach It in this "Old Testament" fashion, looking forward, as it were, to the Redeemer Who is to come. This is an excellent way to approach our daily Mass: first to offer ourselves in sacrifice with the bread and wine, and then to seek for something more worthy of God in the Eucharistic Sacrifice. The riches of that Sacrifice are so great that we have first stressed the importance of our personal sacrifice, lest it should be overlooked and completely overshadowed in the Sacrifice Christ has left to us in the Mass. The infinite dignity of the New Priest and the New Victim Who there comes to our aid, should not let us be unmindful of the need for personal devotion and personal sacrifice to God on our own part.

It is just possible for a priest to approach an erroneous Luther-like attitude in this matter, feeling that it does not matter what his own dispositions are—it is the Mass that matters. That in one sense is quite true. No personal unworthiness in the priest can take away from the intrinsic value of the Mass, but it can take away tremendously from what the Mass applies to the priest. It can take away tremendously from the personal union of the priest with the High Priest and Victim as Whose minister he acts. We must therefore conform ourselves to the mind of Christ our Model, and even though true zeal for God's glory will lead us to seek divine aid in glorifying Him, yet it will not make us unmindful of the need of our own personal devotion. By any sacrifice we offer to God—if it be sincerely offered — we assure Him of our complete acceptance of His Sovereignty and our total submission to His Will; we commit ourselves to a life of faith, hope, charity, humility and abandonment to the will of our Father in Heaven.

The Republicans believe that the meat shortage will work to their advantage in the election. No man's meat, they say, is the Democrats' poison.—Howard Brubaker in the New Yorker.

Professors, Bring Your Seminarians Up-to-Date

Lon Francis

Basic tenets of contemporary Protestantism

WITH this issue we bring to a close our analysis of *Protestantism* as presented by twenty-seven clergymen representing the leading Protestant denominations in the United States.

The sum total of their efforts at a "defense" spells only bewilderment and confusion, because one expert contradicts the other.

Today the Protestant denominations of large membership are taking advantage of the fourth centenary of Luther's death to give Protestantism a strong shot in the arm, by holding mass meetings, and by running full page advertisements in the metropolitan dailies. Believing that seminary professors should take notice of these advertisements and supply the proper answer to our future priests, we are herewith submitting samples, culled from papers published in our large cities. One of them speaks the mind of the Lutherans and the other of the Federal Council of the Churches of Christ in America, which, together, count three-fourths of the Protestant membership in the United States.

I—The Lutheran Platform

The Lutheran advertisement presents six "Precious Jewels of the Reformation, which are stated with the clergymen's comment as follows:

1—*The Open Bible*

Luther did not make a *new* Bible, he only restored the *old* Bible. This Bible is to be "searched" by all men. So says Jesus, according to St. John V, 39.

2—*The Doctrine of Justification by Faith*

Luther did *not* teach *new* doctrines, he only *restored* the *old* doctrine, the fundamental doctrine of the Bible, "Sinful man is justified in the eyes of God by faith in Jesus Christ, without the deeds of the law." So declares St. Paul in Romans III, 28. And Luther re-emphasized this comforting doctrine of Holy Scripture.

3—*An Unmutilated Sacrament*

"Drink ye all of it" are Jesus' plain words—St. Matthew XXVI, 27. Jesus' Precious Blood is not for the clergy only.

4—*The Priesthood of All Believers*

No priestly caste is to rule the Church. No dictator is to pass decrees. Thus writes St. Peter, 1 Peter II, 9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (separated) people, that ye should show forth the

praises of Him Who hath called you out of darkness into His marvelous light."

The Church of Christ is democratic. "Only one is your Master, even Christ; and all ye are brethren." So says Jesus, St. Matthew XXIII, 8.

5—*The Protestant Parsonage*

Thus states the Bible, "A Bishop must be blameless, the husband of one wife"—1 Timothy III, 2. "Marriage is honorable in all"—Hebrews, XIII, 4. And Daniel Webster once said, "The Reformation has made all those blessings possible which came from the Protestant parsonages."

6—*Religious and Civil Liberty: Separation of Church and State*

"If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—St. John VIII, 31-32.

"Render unto Caesar (the government) the things that are Caesar's; and unto God the things that are God's" says Jesus, the Head and Savior of the Church—St. Matthew XXII, 21.

Hence, Luther is *not* to be credited with the inventing of new things, he was only a *restorer of old* things. And this is the reason why we Lutherans annually celebrate a festival of rejoicing in commemoration of the Reformation, because by Luther's work the *old* Gospel of Jesus Christ was brought *to light again.*

II—The Federal Council Platform

The other advertisement, publicized widely, was prepared by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America. It bears the caption "The Protestant Contribution," and is presented as follows:

One of the glorious things about our American democratic freedom is that historically it has been associated with Protestantism. The Protestant faith, wherever it is planted, stands for and practices religious freedom. American democracy is based upon Protestant teachings regarding the right of every congregation to elect its own pastor, and of every man to worship God as he sees fit. Protestants are proud of these *distinctive* principles: (there are other Protestant beliefs such as the doctrine of the atoning death of Christ, the Resurrection, etc., but these are distinctive teachings of Protestantism):

1. *Justification by faith alone.* This was the formal principle of the Reformation. All Protestants believe that a man is made right in the eyes of God not by the church, the clergy, the sacraments, or good works, but by faith alone in Jesus Christ.

2. *The Priesthood of all believers.* The Bible teaches that

a believer in Jesus Christ does not have to go through *any* church to receive the benefits of God's grace. Every man who accepts Christ as Lord and Saviour is a priest before God in his own right.

3. *The Bible is the sole authority in matters of belief and practice.* Protestants are proud of the fact that they have put hundreds of millions of copies of God's Word into the hands of people throughout the world, in their own tongue, that they may read for themselves and be enlightened as to God's will and purpose for them. Protestants *alone* in Christendom distribute the Bible and encourage all men to read it.

4. *God alone is the Lord of the conscience.* This distinctive teaching of Protestantism has put God above both church and government, and has been responsible for many thousands of martyrs.

5. *Common worship.* Protestantism has always held that the public worship of God should be practiced by both laity and clergy. Protestant worship is not performed *for* the people but *by* the people, hence Protestant services are always in the vernacular of the people.

6. *Observance of God's Day — Sunday.* Protestantism teaches the sanctity of Sunday and stands for a spiritual observance of this holy day. It is unequivocally opposed to commercializing Sunday. It opposes any organization using this day, the observance of which has helped to build a great nation, for any purpose other than the strengthening of the spiritual life of man.

Protestants practice religious tolerance. There is not a Protestant country in the world today where there is religious persecution.

Protestants have brought education to the masses. It was in a city of the Reformed faith, Geneva, under John Calvin, that our system of public education was born. In two of the leading modern countries of the world, America and Great Britain, the literacy rate is higher than where other religious bodies predominate.

Protestants stand solidly for the separation of church and state. American Protestants are unalterably opposed to the use of public funds for sectarian schools, or to any violation of the time-honored American principle of the separation of church and state.

Protestant churches are governed by laymen, elected by the congregations, to rule, to raise funds and spend them, and these elected representatives present periodically to the church certified audits of the treasury records. This unwavering policy helps explain why Protestant laymen have confidence in their churches,

and why they take an active part in its program.

Speaking on Reformation Sunday, Dr. Ralph Blake Hindman, Presbyterian, of Buffalo, realizing that the unification of Protestantism would be impossible, declared: "We need to work with fervor and devotion for Protestant unity. We do not say uniformity; that is neither possible nor desirable."

The Doctor believes that the Catholic Church has nearly as many diversions as the Protestant, and in proof of his assertion cites: "Franciscans, Paulists, Jesuits, Benedictines," etc.

On the same occasion Dr. F. K. Stamm, of Chicago, expressed his conviction that "the hope of the world is founded in Protestantism—a liberal Protestantism —and not in Roman Catholicism . . .The hope that Protestantism may return to the so-called Mother Church is vain. We might hope for a time when Romanism confesss its faults, and allows a new Christendom to be born."

But this minister believes that the strength of Catholicism rests on the text "Thou art Peter, and upon this rock I will build My Church." He evidently does not like that rock, for he declares: "I am not sure that Jesus ever said that. I'm convinced that it was written into the text by Romanism to bolster Apostolic succession." If Christ did utter those words his interpretation of them is: "He was not talking about a specific church. He was talking about the possibility of building a church out of 'changed men.'"

The reader will note great similarity between the Lutheran and the Federal Council's publicized position, both containing six points, all of which seem to be cleverly designed to attack the Catholic Church more than to defend the Protestant position.

The Lutheran churches are not affiliated with the Federal Council of the Churches of Christ, and seldom publish even parallel statements, but both groups hope to revivify dying Protestantism by glorifying the inglorious Reformation.

Beginning next month Lon Francis will start a series which, he hopes, will be of help to those who conduct convert classes and engage in street preaching or missions to non-Catholics.

NOTE: Father Quiz will answer serially, in *Our Sunday Visitor*, the claims of the Protestant churches noted in the newspaper advertisements quoted above, as well as the slurs on Catholicism they contain.

FOR SALE—3 good farm horses, broke like farmers want them. Must be sold before Sunday to pay pew rent.—**Oxford (Pa.) News**

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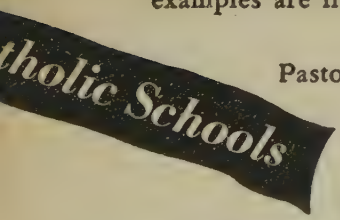

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How to Help the Alcoholic

Alban Carroll, C.P.

Further steps in treating the patient

A MEMBER of "Alcoholics Anonymous," who had been a terrific alcoholic, told me that, despite the strength of his bad habit, every Lent he would swear off liquor, and he always kept his promise, but, he used to count the days until he would be free of that promise. "Twenty more!" "Nineteen more!"—and sure enough, at noon on Holy Saturday, he would start on a "bender."

On the same occasion, a woman member recounted a similar experience. She had gone to the priest for help. Though he had the best of intentions, still all he told her amounted to the cold and uncomforting fact that it was her problem and she would have to work it out. He urged her to take the pledge, which she did, for three months. And she kept that pledge! But she, also, "counted the days!" She bought several bottles, so that she would be prepared when the pledge would be binding no longer.

I mention these two cases as illustrative of a very important point in dealing with alcoholics. Sobriety does not consist merely in abstaining from drink here and now—whether that abstinence is voluntary or involuntary on the part of the victim. Recently I heard of a case where a man had been "sent away" for three years. During this period, he had, of course, no opportunity to drink. The "mailed fist in a silk glove" saw to that! With the very highest recommendations and praise, he returned to his former environment, and within twenty-four hours, the man was dead-drunk. He, as well as the two cases mentioned above, had what might be termed a "negative sobriety."

A Positive State Of Mind

While it is indeed true that even a "negative sobriety" is something, yet, undeniably, as far as being of definite help to the alcoholic, it is merely "passing the buck." Quite conceivably, it may be even worse than that. There may be an element of injustice in it. If, as all authorities agree today, the alcoholic is a sick man, then Christian Charity demands, not merely that we be rid of the burden of his care, but much more importantly, that he be given intelligent treatment, and that at a personal cost to us, perhaps. If we sent a tubercular to a "Dude Ranch," we would indeed be rid of him, but since there is much activity in a place of this kind, we would not be helping the sick man.

What the priest must aim at, and what he must try to get the alcoholic to attain, is a positive

state of mind in regard to alcohol. A man will stop drinking only when his mental status about alcohol undergoes a change. His mind must be re-educated. Once this fixed attitude of mind is had, then the passage of time, the presence of liquor, occasions for drinking or the company of convivial companions means comparatively little. A man has as much sobriety one minute after he has this conviction as he will have in ten years. And he never will have sobriety—never can have it—without it. A recent writer says alcoholics are "mentallergic."

This attitude or state of mind consists in a deep and sincere conviction which prompts the alcoholic to say: "I am, and always will be, a sick man where alcohol is concerned. For me, it is a poison. Knowing well from experience that I cannot control it, and that it has been the cause and root of all the trouble in my life, I must avoid it in every shape or form. I am convinced that I am allergic to alcohol, and this allergy of mine is far more serious than that of the diabetic to sweets. For me, it is simply a matter of life or death. No matter what situation arises—overwhelming success or dismal failure—regardless of time, place, circumstance, or what those about me are doing—*I* cannot afford to resort to liquor. Above all, whether alone or in company, I must be aware of that fatal first drink! I must never look forward to a time when I can drink like a gentleman. I have often tried that and failed every time. Such thinking, i.e., looking toward the future, is dangerous for me—not only dangerous—it is foolish—even when I possess this positive state of mind. I do not propose to do without liquor 'for life' or for ten years or even for one! Since I live but one day at a time, I will guard against that fatal first, only for that day, relying on God's grace and help for the future. Many causes have contributed towards making me an alcoholic. In strict justice, I am not to blame for all of them. However, bitter experience has proven that as long as I drink, I will be blamed for all. An illness, a fight, an accident — whatever the situation—a man who is under the influence of liquor is always at fault. Therefore, I must be convinced that the first problem in my life which must be tackled is alcoholism—and this regardless of any glaring injustice done me."

Subconscious Motives

"First in intention is last in execution." This axiom is never more true than when dealing with the alcoholic. Some there are who readily admit the necessity of all the above, but who are unable to act upon their convictions. This is because of the nature of the disease. Were the alcoholic's mind and will as clear

and as normal as the average individual, he could easily accept this re-educational program and carry it out. But it must be remembered that his drinking is much a matter of compulsion; his habit is long-standing; contrary patterns of thinking and acting have been in command. His uncontrolled emotions, not his intelligence and will, have been impelling him to excess. We must try to get at the subconscious motives, whose presence he may not even suspect, expose them for what they are, and work with the alcoholic for their removal before this positive state of mind can be acted upon.

Assuming that the priest is dealing with an alcoholic who is sincere in his desire to stop drinking, the first step in counseling him is the securing of rapport. By rapport is meant the dynamic relation existing between two people, wherein one shares his innermost difficulties and the other tries to understand, with all the intelligence he can muster, the problem set before him. In this connection, the word "empathy" is rightly used. It means "suffering with" or a "feeling" for that difficulty in another which we have not actually experienced—withholding a tendency to judge before we understand—listening with a "There but for the grace of God" attitude — a realization that we are dealing with an immortal soul and not a case. And above all, the priest must have true Christian Charity.

This may be the first time in his life that the alcoholic has found a truly sympathetic, understanding listener. In the simple catharsis, in the simple pouring out of his sins and degradations, something happens that creates an atmosphere in which much more can happen, and much more will happen. We can see then, how tremendously important is the attitude of the priest counselor.

A Case In Point

Were it not for evident reasons of prudence, a very powerful story might be told at this point, proving what great things rapport alone can accomplish. A bare outline must suffice. The frequent excesses of a certain man in a very responsible position were being brought repeatedly to the attention of his superior officer. After one particularly foolish escapade, it was evident that something drastic must be done. During the inevitable "accounting," the superior officer was kindness personified. He admitted that he did not understand alcoholism, and he even asked the victim for enlightenment. On being told about that undefinable, terrific, subconscious drive, he agreed that absolutely no punishment would be forthcoming, if the alcoholic would promise to phone him when the "urge" next made itself felt. It was two weeks later, at 10:30 p.m., when the

anticipated call was made and a meeting was arranged at once. It lasted until one-thirty in the morning and, during it, there was splendid rapport. The victim tried to uncover every possible reason for tension, and the superior officer listened with all possible intelligence, empathy and Christian Charity. The result was that the alcoholic "talked himself over" a very critical crisis. Very possibly, the foundations for permanent sobriety were laid that night—a thing that would be impossible, had punishment alone been inflicted.

Be A Good Listener

In gaining rapport, it is all-important to know how to listen. Expert counseling consists in expert listening. We must be much on our guard against "preaching down" or preaching at all. The alcoholic, when he comes to us, feels far more guilt than all our thunderous recriminations could possibly effect. The tendency to condemn will be strong, but the priest must learn here, as he does in other fields, to hate the sin, but love the sinner. And while that love should be truly sincere, yet it must not emotionally involve us. We must try to create objectivity in our attitude.

The time element is important. The alcoholic slips away from rapport very easily. Sometimes, because rapport is not sufficiently established, he may go on a spree immediately after our first contact. It may be necessary to see him perhaps daily at first, until complete confidence is built up, not only in us but also in himself. Most alcoholics have lost all self-confidence.

The second step is the securing of data necessary to properly understand the situation. The uncovering of pressure points and tensions is our objective. By adroit questions, we try to find out what it is from which the victim seeks escape; what it is that frustrates and defeats him; what he fears and what causes his anxieties. Here the seemingly irrelevant details, the things he does not say, his behavior and his responses are of extreme significance. We listen for disclosures about the life of the alcoholic, his creative achievements and the things he has done which he considers his worst sins and failings. We try to find out why he seeks our help at this precise time.

The third step is a tentative interpretation of data. It is tentative merely, and that for two reasons. Usually alcoholism presents a very complex problem, and the same solution cannot be applied to two cases which seem parallel. The very human element demands pliability of judgment and an open mind. The second reason is that a definite interpretation may be absolutely dangerous because the alcoholic may not be ready to accept

it. It may be evident to us in the very beginning that a certain man is sadistic in his drinking, but it would never do to come right out and tell him so. He may be using drink to punish his wife for being such a puritan. But because he loves his wife very much, he would refuse to accept our interpretation. He must be built up to a point where he can receive the truth.

Take It Slowly

The fourth step is concomitant with the third—a tentative plan or solution to be put in practice by the alcoholic. It is well to try to have the alcoholic himself work out and arrive at this plan. Practically, it is the priest's, but the man is made to feel that it is his own. In this regard there is a special danger for priests. The priest may see that exceptional capabilities are present in a certain man and he may be tempted to formulate a plan for him accordingly. It is far wiser to draw out of the man his own plan, his own solution. Far better that he become a success with his own plan for a mediocre life, than to attempt ours, lose confidence in himself and fail, and then become much worse off than he was before. He certainly will not return to us for help.

The fifth and final step is resolution of rapport or referral to some other agency. Often, when we have secured data, it immediately becomes evident that special treatment is needed. It is good counseling to so dispose an alcoholic that he is willing to go to others for help. Then, too, there is a particular sense in which the word "resolution" may be understood. The alcoholic must not be made to feel totally dependent upon his counselor for continued sobriety. His confidence in himself must be built up so that he can stand on his own feet and solve his own difficulties. This rebuilding of his self-confidence and self-esteem is most important, because the lack of it has had much to do with his drinking in the past. Stay on the side of his ego. Make him feel that he is needed. Show him his importance not only to others, but above all to God.

AA Can Help

This suggests another very important item. It is very wise to attempt referral to some such agency as the "AA's." The companionship and example of others who have been in the same predicament is a constant stimulant and reminder. Then too, if he becomes imbued with enthusiasm for the AA movement, he will logically accept the "Twelfth Step," which is helping other unfortunates. This insures, to a certain extent, his own sobriety and at the same time, it opens new horizons. It is said that one of the greatest stimuli in life is the feeling that others need us. The alcoholic has suffered greatly because, far

from feeling needed by anyone, his sense of guilt has convinced him that everyone wishes he were dead. Hence the deep wisdom of this "Twelfth Step." At long last, someone—someone whose misery he fully comprehends—needs him and needs him badly. In this way he becomes imbued with an ideal very new to him—the love of one's neighbor or true Christian Charity. Instead of being selfish, he becomes selfless.

The above are merely suggestions for helping the priestly counselor in his work with alcoholics. The five steps outlined may help to get at the subconscious motives. Once they are recognized, something can be done about their removal or correction. And with their correction, an acceptance of the positive state of mind will be somewhat easier and permanent sobriety can be hoped for.

"The Story of a Penny"

"On her death bed in Clyde, Mo., in 1928, Mrs. Emile Havlik called her 13 children and told them how she had 'scraped together' a sizable fund of pennies to be used for the education of a priest. Members of the family gave the money to the Benedictine Sisters in Clyde, who sent it on to the Pontifical German and Hungarian college in Rome. Soon Alice Havlik—now Mrs. Alice Sutton of West Los Angeles—received a letter from the Rev. A. Rauch, S.J., vice rector of the college, saying that a former army officer had been selected to benefit from the gift. The officer's name was Aloysius Stepinac." —Rev. Anthony T. Trausch

The Faith in India

The Catholic population in India is now close to 5,000,000, according to the Apostolic Delegate to India, writing in the "Bombay Examiner." The Church is also making steady gains in Ceylon and Burma, he tells us, crediting Burma with 139,000 Catholics and Ceylon with 500,000.—The Springfield Mirror.

"A little 'splitting' of the rays of religion and a little 'releasing of the energy' of the Bible is the way to One World in which fear of atomic bombs would be no more."—"If we would only spend sums like two billion dollars spent on our atomic bombs to harness the forces of God's teachings, what a blessing it would be for the human race."—**Archbishop Cushing.**

Quaesita et Responsa

P. J. Lydon

Questions of clerical interest

In case of the Pauline Privilege (cc. 1120-1127) is it necessary for the validity of the second marriage that the interpellations be made or a valid dispensation be obtained when we know beforehand that the person will give a negative answer? Some authors express doubt on this question.

Some canonists express this doubt, e.g. Cappello III, n. 776. But it is practically certain that the interpellations are necessary for validity even in this case, or that a valid dispensation be obtained. See *Ecclesiastical Review*, July, 1946, pp. 24-36, for a learned article by Rev. Dr. Beste, O.S.B., who is a consultor of the Sacred Congregation of the Holy Office. The author holds also that c. 81 cannot be used by local ordinaries to dispense in urgent cases. When the absent spouse cannot be located after serious search, His Excellency, the Apostolic Delegate, has the faculty to dispense from the interpellations.

In the January, 1946 issue of "The Priest, p. 42 ff., the author of the study on vasectomy in "Theological Studies" quoted the optimistic opinion of some urologists on the probability of restoration of function after double vasectomy (25-50%). Is this really so?

The statement contained in *Theological Studies* for September, 1945, is contradicted in *Theological Studies* for September, 1946, p. 453 ff., by Father Clifford, S.J., who consulted good authorities. The conclusion is that the restoration of function is very rare and uncertain. This does not contradict the main thesis in the September issue of *Theological Studies* for 1945—that vasectomy does not constitute certain impotence (c. 1068, sec. 2).

There are several hundred girls in a boarding school, but the chapel is very small. Hence we hear confessions once a month in the library, class room, etc. It this not against Canon Law regulations?

C. 910 decrees that the confessions of women must be heard in a regular confessional, but in *sickness* or when there is some other case of *true necessity*, the confessions may be heard outside of the normal place, following the rules of prudence prescribed by the local Ordinary. Hence you may continue, but *sub gravi* there should be a screen or grating. Also it is prudent to leave the door open *(sub veniali)*. The Bishop should approve of the practice (Cappelo II, n. 941-942).

May a national pastor inter-

fere with the rights of other parishes for the good of souls?

In case of necessity, yes. In normal cases, no. There are certain acts that are reserved to the pastor, e.g. baptism, marriage, etc. (c. 462). Order must be observed. The faithful must be told, says c. 467, that they should often attend their parish churches if it is convenient. The mind of Rome is unification of all the people in a country. National parishes were much more necessary formerly.

A national parish cannot be established without permission of the Holy See. And a national parish cannot be changed to a territorial one without this same permission and a good reason (c. 216, sec. 4).

Are "Gothic Chasubles" forbidden?

The term "Gothic Chasuble" is a misnomer. We have *ample chasubles* and these are used in Rome itself. The decree of the Holy See (1925) states that there must be no "perturbatio populi." If there is such, the Holy See must be consulted giving the reasons for the change. In this country there is no disturbance since our people are used to these vestments. The skimped chasuble (fiddleback) is called by the late Dr. Fortescue "18th century bad taste" *(Ecclesiastical Review,* June, 1934, p. 573 ff.).

In the recent faculty, 1946, from Rome regarding Communion to hospital patients, may a Catholic patient take a tablet as medicine and water at the same time, or must he take them separately?

He may take them at the same time or separately, as far as we can see from the indult. This late privilege is wider than that allowed by c. 858, sec. 2 in the Code which requires that the person be sick for a month before the faculty can be applied. The new faculty can be used from the opening day till the person recovers. It is not applicable in private houses.

At a gathering of the clergy lately the question arose whether a priest who is suspended is in the state of mortal sin. No clear and satisfactory conclusion was reached.

Suspension is a grave penalty. There must be a delict or quasi-delict and the act must be morally imputable (c. 2195). Suspension may be either a censure or vindictive penalty. If it is a censure, it is never inflicted for a definite time and some knowledge of the censure is necessary before it is effective (c. 2242). The act must be grave, external, consummated and done with contumaciousness. Some censures require perfect knowledge and freedom. In most cases, crass ignorance, i.e. gravely culpable ignorance, would not excuse c. 2229, sec. 2 and 3).

Whatever excuses from grave fault exempts one from any canonical penalties either *latae* or *ferendae sententiae* (c. 2218,

sec. 2). This is true primarily of the forum of conscience, but it holds also for the external forum, e.g. before the Bishop, if the person shows satisfactorily that there was no delict in his case, although appearances may be against him. If a priest, therefore, incurs suspension, formal mortal sin must have been committed. Of course, he can regain grace by an act of perfect contrition or by a good confession. A suspended priest can be absolved from sin if he is properly disposed, the suspension remaining (c. 2250). In case of excommunication, the censure must be removed before the sin is remitted (c. 2250, sec. 2). Reserved censures may be absolved from by an ordinary confessor in urgent cases (c. 2254) and in danger of death (c. 2252). The norms laid down in these canons must be observed.

If a dying person had bought confiscated Church property (house) and he cannot restore it without very grave inconvenience, how should the case be handled?

If properly disposed, of course, he should be absolved. And later if it is morally impossible to restore, a condonation can be asked from the Sacred Paenitentiaria.

N. O. D. L. Notes

Mr. William C. Smith

NCCW backs clean literature drive

WHEN the National Council of Catholic Women held its annual meeting in Kansas City, Missouri, September 21-25 of this year, one of the resolutions passed had to do with the drive for clean literature.

This group of representative Catholic women from all over the United States, speaking for the state and diocesan councils of women, resolved as follows:

"DECENT LITERATURE—When we realize the joy, the light, the strength that comes from the reading of good books, the influence they have upon the character and life of the reader, and when we consider the very real dangers to which we are exposed in the reading of objectionable books, we are moved to exert the utmost effort in supporting a good Catholic literature.

"We call upon Catholic women today to arouse public indignation against the sale of indecent literature and to assist, through every means within their power, in building a fine American literature and in de-

veloping an appreciation of good reading in themselves, their families, their parishes, and communities."

The NODL wishes to thank the National Council of Catholic Women for their offer of co-operation in the apostolate of clean reading. May we also suggest that diocesan directors of clean literature avail themselves of the help so generously proffered by the Council. Perhaps talks before the local council of Catholic Women would serve to stimulate still further interest in the work of NODL, and would serve to set up still more active units for visiting news stands and checking magazines.

New Magazine Added to List

The magazine *Master Detective* has been added to the NODL List by reason of its violation of the article of the NODL Code concerning objectionable advertising.

Sex Hygiene Books

Many persons throughout the country have written us complaining about the plethora of advertising matter sent through the mails publicizing books on "sex hygiene," "marriage instructions," etc. Much of this material is sent to children of school age, and parents are naturally concerned.

This advertising matter has been submitted to the Post Office Department and it is presently, we understand, being carefully considered.

Meanwhile, until the Department acts, there is not much which can be done to stop the flood of material.

One way to decrease it, however, would be for all those receiving it to write the advertisers and ask them to remove the name of the recipient from the mailing list.

Another way might be for those receiving it to take the material direct to their local postmaster and register a complaint or write directly to Postmaster General Robert Hannegan, Washington, D. C.

Admittedly, the fact that the books generally have some pretence to being "scientific" or "medical" treatises puts them in a category that makes banning them difficult. But it should be pointed out that mailing advertisements for such material indiscriminately is certainly one way to contribute to juvenile delinquency.

Amongst the various charity appeals made during the year 1935 over the British Broadcasting Corporation, two are of interest in the measure of the response they awakened.

An appeal for a fund to further the interests and welfare of domestic animals realized about 35,000 dollars.

An appeal for the help of poor mothers realized about 150 dollars.—**The Liguorian.**

Magazines Disapproved

by the

National Organization for Decent Literature

December, 1946

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy;"

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Beautify Your Figure
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cazes
Crack Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Good-Time Charlie
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Master Detective.
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Book Reviews

A Priest Must Preach, by the Rev. Thomas Regis Murphy, The Bruce Publishing Company, Milwaukee, 1945, pp. xiv, 287, Index to Sermons, Index to Letters and Mottoes, $3.00.

IT HAS everything—like the basement of a department store: hidden treasures, good bargains and plenty of struggle and confusion. The excitement of anticipation starts with the introduction. You are bound to find something you have been wanting. And sure enough: there are sermons for every Sunday of the year, fragile little things at low cost, but good enough: some paragraphs of self-criticism follow each sermon—a novel attachment—but packed full of notions; and there are Letters to Jim (Father Jim, that is) about all sorts of things in the priesthood, particularly preaching. Before each sermon there is a motto with some page-space underneath for the reader to keep notes on.

But there seems to be such a hurry! You meet men of every tribe and tongue in the introduction—the broad wooden staircase to the basement—but they go past you so quickly you have scarcely time to glance at them; David Seabury, Karl Adam, Gene Tunney, St. John Chrysostom, a visiting preacher from St. Patrick's Cathedral, Leonardo da Vinci, Pius XI, St. Francis de Sales, Chesterton and Belloc and St. Thomas Aquinas. People come and go from all directions, pass a remark and vanish.

Seriously, I like the criticisms best. Though their relation to the sermon is only incidental, there is plenty of material for the criticism of any sermon. Whoever reads these criticisms will be reminded of things he has probably forgotten for a long time; and if he perseveres in remembering the hints given, he will likely come out with many a useful norm for judging his work as a preacher. The book will do us all a fine service if it makes us conscious of the necessity of criticizing our own sermons. And we are likely to be very kind to ourselves in this matter unless we know what to criticize.

There is valuable material too in the Letters to Jim: they are a series of particular examens, not only for the homiletical conscience, but for the sacerdotal conscience as well. The mottoes which follow the letters come from all over heaven and earth: some of them are striking, some commonplace, and only a few are identified—which, by the way, is a pity; the reader might hope to find more of the same thing if he had the source. But Father Murphy is trying not to be pedantic.

The book is full of ideas and excitement. I think it falls short of being as clever and up-to-date as the author had hoped, but

that is one of its virtues. There is too much insistence these days on "pep" and not enough on "purpose"—all of which is "piffle." Father Murphy keeps his purpose zealously before him; he comes at it from several angles at once; he hopes to improve familiar preaching by this book and I think his hopes are justified—the book *will* improve the preaching of those who read it.

John C. Selner, S.T.D.

The Parables of the Kingdom, by George A. Denzer, S.T.L., Catholic University Press, Washington, D. C., 1945, pp. 184, x, Index.

THE sub-title of this doctoral dissertation, written under the direction of Dr. Joseph Lilly, C.M., for the School of Sacred Theology of the Catholic University, further defines its purpose: "A presentation and defense of the Absolute Mercy Theory of the Kingdom Parables with a review and criticism of modern Catholic opinion."

For those who may have forgotten their seminary Scripture Courses it may be well to recall that the Mercy Theory is opposed to the traditional justice theory, both of which seek to ascertain the reason behind the obscurity found in the eight Parables of the Kingdom given in St. Matthew XIII and St. Mark IV, 26-29. The proponents of the Justice Theory hold that Our Lord veiled the true doctrine of the kingdom in parables as a punishment to the Jews for their prior rejection of His clear and unmistakable teaching. Those favoring the Mercy Theory, on the other hand, maintain that in view of the profundity of the doctrine of the kingdom and of the prevalence among His hearers of wordly conceptions of the Messianic Kingdom He mercifully adopted this obscure parabolic method in order to preserve them from the formal sin of immediate rejection of His teaching. Both theories stand or fall on the interpretation of the motive assigned by Our Lord Himself in Mt. XIII, 10-15 (and parallels), the substance of which is the enigmatic "seeing they may see not and hearing they may not understand." Fr. Denzer chooses the Mercy Theory and ably presents and upholds it.

Apart, however, from this rather technical and difficult question of exegesis which teachers of Scripture and Apologetics will welcome, the lucid and pertinent explanations of the parables themselves will supply a fund of interesting and usable material for all priests. Much solid instruction work can be based on the matter in this dissertation.

Technically the work is a worthy product of high standards of scholarship. It is well indexed (apart from two minor errors in the Roman numeral pages), has a carefully selected and yet inclusive bibliography, and evidences careful research.

Bart M. Reilly, M.A., S.T.L.

Sermons for 1946-47

For the Month of December ✠ *John F. Noll, D.D.*

Christ's Immaculate Mother

DECEMBER 8

JUST as the coming of Christ was foretold in the Old Law, so the coming of her was foretold who was to be his Virgin Mother.

(1) Immediately after the fall of our first parents God promised a Redeemer and, in His denunciation of their tempter, He foretold that a woman would crush his head. That woman, never for one moment under his influence, was Mary Immaculate.

Belief in the Immaculate Conception was promulgated as a doctrine of the Catholic Church less than one hundred years ago, but throughout the ages Christ's followers honored Mary as "our fallen nature's solitary boast," as the only human creature whose soul was not tainted by Original Sin.

The Church does not teach that Mary, a descendant of Adam, did not need redemption. She rather teaches that the merits of Christ, applied to us through the Sacrament of Baptism, were antecedently applied to her soul at the very moment of its creation.

Non-Catholics do not understand what we mean by the Immaculate Conception as most of them do not know what we mean by the Virgin Birth. The latter does not refer to Mary, but to Christ born of a virgin. Those who deny the transmission of Original Sin must believe that every soul is conceived immaculate, and therefore, should find it easy to believe that Christ's mother was so conceived.

(2) It is of Catholic faith that everyone who inherited human nature from Adam, in whom it was officially on trial, inherited that human nature tainted at its source, which means that it was inherited deprived of the supernatural life in which the soul of Adam was "constituted" at the time it was created. Mary's soul, because of the high office she was to fulfill, was created even more "full of grace" than that of Adam or Eve.

The Catholic sense of propriety would rebel at the very idea that Mary, the second Eve, was born a sinner when she was to be the instrument in God's hands to undo the effects of the first Eve's sin, just as Christ, the second Adam, was to restore mankind to a glory and dignity even greater than that enjoyed by the first Adam.

(3) Most of the titles given to Mary in her Litany are taken from the Old Testament. The Old Law was still in force when the Archangel Gabriel appeared

to her with an unprecedented message. Holy Scripture (Luke I-26) distinctly says that the angel was sent from Heaven by God to honor Mary and to notify her of her selection to be the Mother of the Messias or Redeemer. This Archangel called her "full of grace," "blessed among women," both of which expressions imply her freedom from all sin, even Original. Since her consent to the divine Motherhood was required, we might truly say that the world owes the Messias to her.

If, according to Holy Scripture, St. John the Baptist was sanctified (i.e. liberated from Original Sin) before his birth, merely by the near presence of Christ through Mary, surely Almighty God would keep Original Sin from ever touching the soul of her whom He chose from all eternity to be the mother of the human nature with which His divine Son would redeem the world.

Conclusion: The Messias, or Christ, God the Son, came to us through Mary. Let us prepare for the anniversary of His coming through her. She is regarded by the Church as the Mediatrix of all graces, the only human being now in heaven with body and soul. Since we call her our Heavenly Mother, let us on this day resolve to live worthily of her and, during this Advent season, to make ourselves worthy of the fruits of Christ's redemption.

Christ's Religion In Prophecy

DECEMBER 15

IF anything is clear in Old Testament prophecies and in their New Testament realization, it is that God intended to found here on earth a world-wide spiritual kingdom, in which people from all nations were to have citizenship, and over which the Son of God was to be King.

(1) God revealed to Abraham, the Father of the Jewish people, that "in thy seed shall *all* the nations of the earth be blessed" (Gen. XXII, 18). The same revelation and promise was made to Isaac.

The twelve sons of Jacob became the fountain heads of twelve great families or tribes, to one of which every Israelite belonged. Every one was united to the other in the bond of the same blood.

In every one of the twelve tribes was firmly rooted the Messianic idea, under whose influence the Jews believed, according to Lacordaire, "that the one God and Creator adored by them would some day become the God of the whole earth; that that revolution would be brought about by a single man called the Messias, the holy One, the Just, the Savior, the Desired of Nations; that this man would be a Jew of the tribe of Juda, and of the house of David; that this

predestined man would suffer and die in order to accomplish the work of transformation with which Providence had charged Him."

Jacob, in his dying words, addressed to Juda, said: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations" (Gen. XLIX, 10).

(2) "Balaam," says Lacordaire, "in spite of himself utters this Messianic prophecy, 'a star shall rise out of Jacob, and a sceptre shall strike the chiefs of Moab, and shall waste all the children of Seth' (Ibid. XXIV, 17)."

Here we have the case of a stranger, not a Patriarch of Israel, announcing the coming of the Messias.

A thousand years before Christ, David embodied the Messianic idea and uttered many Messianic prophecies in his Psalms. He writes, for instance, "and all kindreds of the Gentiles shall adore in His sight . . . and He shall have domination over the nations" (Ps. XXI, 28-29).

He had previously in Psalm II declared that God would give to His Son "all the nations of the earth as His inheritance."

Isaias, the great prophet of Israel, wrote: "The Lord hath prepared this holy arm in the sight of all the Gentiles; and all the ends of the earth shall see the salvation of our God" (LII, 10).

In another passage he clearly states what was to be the mission of the Messias: "For he that made thee shall rule over thee, the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth" (LIV, 5).

(3) But no prophet of Israel speaks so clearly as Daniel who predicted the rebuilding of the temple "unto Christ the Prince"; who predicted His death, the destruction of Jerusalem soon thereafter with its temple and sacrifice, and who declared that the desolation then effected "shall continue even to the consummation and to the end (Dan. IX, 27)."

The Messianic idea was realized in Jesus Christ, a Jew of the tribe of Juda, of the House of David. When the new-born King was only forty days old, the aged Simeon who had been familiar with the prophecy of Daniel and had awaited His coming, took Him in his arms and said: "Mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples: a light of revelation to the Gentiles and a glory for thy people Israel" (Luke II, 30-2).

Ten days after His return to Heaven, after His few followers gathered together in prayer for nine days, He sent His Holy Spirit to vivify the body of the Church He had built up, and it

became international on the day of the Holy Ghost's coming, Pentecost, when Jews and Gentiles of many countries were baptized and became the first citizens in the new Kingdom of Christ which, since that day, has spread throughout the world.

Conclusion: It is clear, from Old Testament history, therefore, that while the Mosaic religion was of divine institution, its purpose was to prepare the way for a *universal* Kingdom, over which the Messias, to whom the Jews looked forward, and for whose coming they prayed, would reign as Head and King.

The Messias Comes

DECEMBER 22, 1946

WITH the approach of Christmas you naturally expect the pulpit reflections to bear on the feast and its significance. But let us all note how admirably they blend into our series of instructions on the general theme, "I believe in the Holy Catholic Church."

(1) In the Catholic Church alone is the Christmas observance more than a commemorative holiday. In most non-Catholic churches the feast is observed on the previous Sunday, when Sunday School children are given a candy treat or participate in readings or a pageant. Usually the sermons deal with the thought "good will towards men." In saying this we are only expressing a fact which you can verify by reading the local paper on the day after the Sunday preceding Christmas.

The word itself "Christ-mas" indicates that the Mass must have a very special significance on Christmas, and it has. The Incarnation is re-lived during every Mass. On Christmas Day three Masses are offered by the priest to commemorate the threefold birth of Christ: (a) His birth back in eternity as the Son of God; (b) His birth here on earth as man at Bethlehem; and (c) His birth in the hearts of those who receive Him in Holy Communion.

Christ descends from Heaven to earth anew at every Mass. Therefore every parish church is a Bethlehem birthplace the year round.

(2) While good Catholics receive Holy Communion, through which Christ is born in their hearts, most frequently during the year, there is an almost universal patronage of the confessional on the eve of Christmas and Easter, and universal participation in the banquet prepared by the Church on those two great feasts of the ecclesiastical year, one honoring the "Word made Flesh," and the other the glorious triumph for Himself and for us in His resurrection from the dead.

St. John the Baptist, in preparing the people for Christ's

coming, insisted on them "repenting of their sins." In no other way can you sincerely greet Christ, and really "give glory to God in the highest." In no other way can you secure His peace for your heart. Catholics enjoy a unique privilege through Holy Communion, and on this Christmas let that union with Jesus become a most intimate and permanent one.

(3) The Incarnation actually took place nine months before Christ's birth on earth. It is observed in the Catholic Church, but in no other, by the special feast of the "Annunciation." The story of Mary's selection for the divine Motherhood was told by herself to St. Luke, who reports it vividly and touchingly. God deigned to come to us through Mary and, therefore, while Catholics *worship* her divine Son in the Christmas setting, they honor her maternity as well, and think of her as their own Mother, through whom special blessings from her divine Son can be best obtained.

The divine Child and His heavenly chosen Mother are separated by the majority of non-Catholics, something God certainly never intended. They were thought of together immediately after Adam's disloyalty. They are in Heaven together—the only ones there present possessing their whole nature—with body and soul.

Conclusion: Let us pray earnestly during this Christmas season that He "Who came to enlighten every man that cometh into this world" may be generous to all people of good will, and that He may touch the minds even of those who have been of bad will, so that they may perceive "the glory of the Only-Begotten of the Father, full of grace and truth."

Worship in the Old Law and New

DECEMBER 29

THE Old Law not only had a divine origin, but it had, in figure and type, the things which the New Law was to have in substance and reality.

(1) God not only made a special revelation to the Israelitic people, but He gave to their religion a sacrificial form of worship by which alone God, as the Supreme Lord of all things, can be honored as a God. Sacrifice, which implies a recognition of the supreme dominion of the Deity, can never be offered to a human being.

The Old Law had both bloody and unbloody sacrifices. The former were figures of the bloody sacrifice which the Son of God would offer in person on the altar of the cross, and the latter were figures of our Mass, in which Christ exercises the eternal priesthood predicted by David one thousand years before His coming. Back in Abraham's time we read of the High Priest Mel-

chisedec offering an unbloody sacrifice of bread and wine, and David called Christ a priest "according to the order of Melchisedec."

(2) Christ came, to use His own words, "not to destroy the law or the prophets, but to fulfill them" (Matt. V, 17). Until He brought the Old Law to a close with His death on Calvary, Jesus observed that Law in every detail.

The Church still holds the Old Testament Scriptures in high regard. They are alluded to, with great frequency, by the authors of the books of the New Testament, most of whom were Jews by race and had been Jews by religion.

No Jewish Rabbi reads the Old Testament Scriptures as faithfully as does the priest. He must, under pain of sin, cover the whole Old Testament in his Breviary once a year; he must recite more than thirty of David's psalms day after day, completing them all once a week; and there is hardly a Mass offered in which there is not something of Old Testament Scriptures incorporated.

(3) But if God is no respecter of persons; if He, in the words of St. Paul, wishes "all men to be saved and to come to the knowledge of the truth," it was to be expected that the more perfect religion of the New Law would be spread to all nations. When Christ chose St. Paul as "His vessel of election," He commissioned him to be "the Apostle of the Gentiles," or of people, races and nations other than the Jews. Most of his Epistles were directed to Greeks and Romans.

The chief reason for the selection of Sunday as the day of rest and public religious service in the Universal Church was to indicate to the Jews that the Old Law had terminated, that there was no longer reason for their sacrificial oblations, or even of their temples, now that the "Clean Oblation"—the sacrifice of the Last Supper—would be "offered in every place from the rising until the setting of the sun."

Religious Jews still observe the important Holydays of the Old Testament, but they no longer offer sacrifice. Even Protestant Christians have rejected the priesthood of Christ—chiefly because their clergy are not empowered to exercise it. Therefore, their public services consist only of preaching and hymn singing.

Conclusion: Show your appreciation of your membership in the religion "established in Christ's Blood" by practicing it faithfully, by "letting the light of your faith shine before men," and by using the divine helps placed at your disposal for your growth in sanctity.

Continued from page 8

peat this prayer will be warned by a holy sign three days before their death."

Without Imprimatur or Censorship, this monstrosity is (or was) being circulated under the imprint of one of the largest Religious groups in the Church as an advertisement of their "Mission League." The prayer itself, although it rambles a lot, seems orthodox enough. We were amazed when we received it from a perplexed reader of Our Sunday Visitor. It's our guess that it was the idea of a lay-promoter possessed of more enthusiasm than doctrine.

We've called it to the attention of the appropriate Chancery.

Socrates and O'Toole

THERE was a man who lived almost entirely in his own mind, said Joe Breig in the November issue of The Priest ("Tale of an Anti-Communist"). This man was Msgr. George Barry O'Toole of happy memory. We had G.B. in class at the Catholic University and our memories of him are happy indeed. He was, as the Irish say, a grand man entirely; and he certainly did live in the ivory tower of his own shining mind.

Joe said that Msgr. O'Toole once studied behind drawn blinds for twenty-four magic hours through the night and the next day, and was discovered vesting for Mass, mistaking sunset for sunrise. This story Joe gently offers as a possible legend. We won't quarrel about it, but privately we think it true.

"Where is Socrates?" they asked Aristodemus in the Symposium. Socrates was nowhere to be seen although he had been with his companion a moment before. A servant was sent out after him but Socrates in a fit of abstraction would not stir. He had a way about him of falling into long entrancing spells; he had merely lost himself again. After the dinner had been served and was half over, the sage sauntered in.

We used to ask each other at the beginning of class, "Where is Barry?" And himself would saunter in, late and breathless, perhaps with shirt-tail out, or rabat half on, or (once) without his precious notes, or (several times) with notes for another course, which he would dole out to us nevertheless, entirely unaware of incongruities, floating free in his own world of abstraction. We cannot read the opening lines of the Symposium without thinking of our own experiences with a later Socratic.

We have no doubt that the two of them get together frequently these days. There were several points, as we recall, that Barry would like to have cleared up at first hand.

Jewish Priests

WE heard just the other day of a young Jewish convert, ordained priest, who, as one of his first priestly acts, had the joy of baptizing a member of his own race. A few weeks later a friend told us of a convert studying for the priesthood at the Dormition Abbey in Jerusalem, a Palestinian and a member of a well known orthodox family. Last year the Rev. Ephrem Kaufman, O.S.B.,

sang his first Mass in St. Anselm's, New York. We began to wonder how many such cases there might be. Scouting around a bit, we learned that there are at best twelve others in the United States, at least seven studying for the priesthood. Naturally these men do not seek publicity; they have, thank God, found what their hearts desired. There must be many more of whom we have no knowledge.

Famous in the past were the Ratisbonne Brothers (The Priest, August, 1946, p. 29); the Venerable Francis Paul Libermann, founder of the Congregation of the Immaculate Heart of Mary, which merged with the Fathers of the Holy Ghost; Father Mortara, the center of the celebrated storm in the reign of Pius IX, who became a member of the Canons Regular of the Lateran, and who worked for the conversion of his people in the United States as well as in Italy and Germany.

In our own country the name of Fr. Arthur B. Klyber, C.SS.R., should be better known. He is a convert Jew and most active in the apostolate to the Jewish people. We mention Fr. Klyber particularly because a previous mention of him and his work (The Priest, June, 1945, p. 61) met with a rather small response. This surprised us. Priests have generally been quick to inquire about these worthy if not well-known ventures. Here goes again. Fr. Klyber, at 1118 N. Grand Ave., St. Louis (6), Mo., will furnish you with any information you need on the Jewish question. So will the Sisters of Notre Dame de Sion in Kansas City (3823 Locust Street, Kansas City (3), Mo.).

Quite understandably we tend to take a defeatist attitude towards the Jewish question. We should no longer do so particularly in view of the really tremendous impact the Church and the Holy Father have made on Jewry in these recent days. Witness the conversion of the Chief Rabbi of Rome, now Professor Eugenio Zolli.

Calling All Chaplains

THE war is not over! And chaplains are still needed—urgently. Thousands of service men are in occupied zones simply because no one dare leave them unoccupied. The Selective Service Act has never been abrogated. Since September, 1945, 930,000 men have joined the Regular Army as volunteers. At this printing the figure must have passed the million mark.

The army chaplain corps, on the contrary, is at a low, alarmingly low, figure. In October, it was nearly 200 below the absolutely indispensable minimum. The navy is confronted with a similar problem. In the words of the Most Reverend Bishop William T. McCarthy, "How can we meet this challenge to our priesthood?" It is that: the men are there, where are the chaplains? "Catholic men," he continues, "especially young men, of every State in the Union, of every Diocese in the land, find themselves in grave spiritual need, confronted as they are by violent temptations to indifference and immorality."

Ubi oves, ibi pastor!

Plain Talk

A noteworthy article has just appeared in a new journal which

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we trust will itself become noteworthy. All the advance notices are highly favorable. The article is by our Father Cronin; the journal is called Plain Talk. Fr. Cronin minces no words in warning America about the threat of Communism. Entitling his article "Why worry about Communism?" he makes it indisputably clear that there are plenty of reasons for worry, that it is the prudent thing to take this business as seriously as we ever took any issue before. There is a detailed and definitive account of the work of the Fifth Column here in America that we think you will want to read about. Sorry we can't tell you just how well Fr. Cronin knows what he is talking about, how carefully he has investigated Red activities, even how carefully they have investigated his. We are saving all this for a biography!

Plain Talk by the way is published monthly at 240 Madison Ave., New York City. It's $3.00 a year in the U. S.; $4.00 elsewhere; 25c a copy.

Correspondence

Answer to a Critic

Editor:

Mr. Albert J. McAloon complains (cf. The Priest, October, 1946, pp. 72-73) of the "totally inadequate review of Saul Alinsky's book." One is not left wondering about the completeness of Mr. McAloon's sweeping condemnation of what he regards as the "negativism" and the "sectarianism" within the Church, and the general failure, as he views the situation, of Catholics, clerical and lay, to interest themselves in social problems. Mr. McAloon's experience, it would appear, has been unfortunate; and it has created a mood that prevents him from viewing the situation dispassionately, calmly, and factually. If he would calmly acquaint himself with what so many Catholics are doing, individually and collectively, to promote social justice and charity, he could hardly be reduced to the wish that at least a few (sic) Catholics become aware of social problems. And is he just and fair to identify the Holy Name Society and the Knights of Columbus with the "local politician"? Furthermore, it not only sounds unfair or anti-clerical (to use Mr. McAloon's words), but it is unjust to charge the clergy (he makes the unqualified accusation) as opposed to lay leaders. To "give instance after instance" does not cover the charge.

Shows Lack of Information

If Mr. McAloon is still looking for leaders in the Church to guide him in his desire and his effort toward social justice, he can find plenty to support and direct his energy within Catholic organizations too numerous to tell in a short letter. His own observation and reading are at fault if he is not acquainted with the Catholic record of which we may be well pleased, though not yet content. Must we accept as true Mr. McAloon's accusation that the Catholic Church in Newport or elsewhere in the United States is confined in "ivory towers"?

Alinsky, he regards as a "leader." Will Mr. McAloon follow that

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leader in his expressed disregard for organized religion as well as organized labor? Is that one of the Christian principles that Mr. McAloon thinks Saul Alinsky holds "unconsciously"? Are we really "narrow" or "peculiar" in thinking that the Holy Spirit has nothing to do with the advocacy of such ideas? Mr. McAloon will admit, I am sure, that our Lord did organize the Church, the Catholic Church.

Alinsky Got His Due

The reviewer did give credit to the humanitarianism of Saul Alinsky (cf. **The Priest**, June, 1946, p. 51). And we will be humble enough, as we are admonished, to learn what we can from the technique of Mr. Alinsky; and it appears that he is skillful in organizing common effort to realize his own ideas of what makes for human welfare. But for the over-all pattern of social objectives and means we need not and, indeed, must not become disciples of Alinsky.

Finally, it is poor guidance to say that the book is particularly good reading for seminarians, though the reviewer did write that "an imperative Christian examination would be helped by many of his (Alinsky's) questions." If seminarians were to follow Alinsky's leading, they would be in social science schools perparing to become organizational directors in forming peoples' organizations rather than in the seminary preparing to share in the saving mission of the great High Priest and the life-giving continuation of that mission through His Mystical Body, the Catholic Church.

Chas. P. Trainor

Booklet On Contraception

Editor:

May I suggest that you call to the attention of your readers, a booklet entitled "Contraception: A Common Cause of Disease" by Frederick John McCann, M.D., F.R.C.S. This booklet may be purchased from Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.

In my estimation, the article contained in the above mentioned booklet deserves the serious study of every parochial priest.

Sincerely,

Rev. Francis E. O'Bryan, O.S.A.
St. Mary's Rectory
119 Broad Street,
Waterford, N. Y.

Among the Filipinos

Editor:

My attention was drawn to a book review published in the August issue of **The Priest**. The name of the book is "America Is In The Heart" by Carlos Bulosan, reviewed by M. A. O'Connor. In the course of the review a statement is made that "It is disconcerting to note that the Catholic Church is not even so much as mentioned." I am afraid that nothing can be done about the fact that the author made no mention of the Catholic Church in his book. But if the statement quoted above from the review means to imply that the Catholic Church is doing nothing for the Filipinos on the west coast, then I wish to correct that impression. In Seattle the Maryknoll Fathers are caring for them, in San Francisco a priest at the Cathedral parish is assigned to them, and here in Los Angeles

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Sincerely yours,
Francis Hoza
1035 South Fedora St.,
Los Angeles 6, Calif.

Vestments Needed

Editor:

Priests and Religious having vestments of any kind no longer of use to them can put them to good use by donating them for the needy priests of Europe and the Philippines. More than a hundred packages of used vestments have been sent to priests in Europe, suffering from the destruction and ravages of war. Such vestments will be gladly welcomed by the Benedictine Fathers at Conception Abbey, Conception, Missouri, from where they will be forwarded to Europe or the Philippines. Kindly address packages to Rev. Bede Scholz, O.S.B., Conception Abbey, Conception, Mo.

Sincerely and fraternally in Christ,

Rev. Valentine J. Koehler, O.S.B.
St. Paul Church
2127 W. 22nd Place
Chicago, Illinois

What Will the Patient Read?

Editor:

Several years ago this writer happened to be a hospital chaplain. We noticed that, for reading matter, the patients depended for the most part on the charity of people who discarded their old magazines. But magazines or papers, new or old, seldom contained any special work for patients, with the consequence that such reading material was quickly set aside, little read, or not read at all. Then too the small print of the secular or religious magazine is geared for those who are well; sick people prefer a type that is larger than the average. Hence it was that we thought of putting together something precisely for the sick, and in a type just a wee bit larger than the usual. The response, in at least that one hospital, was nothing short of phenomenal. On our daily visits to, and talks with, the patients it was easy to see that not only was the paper read; it was liked as well.

Circulation Still Limited

The day came when, in the routine transfers of the Archdiocese, the writer found himself located elsewhere, this time not in the hospital field. What to do about that yen for editing a paper for patients? Clerical friends and classmates urged that we continue it, and try to spread it. We did. It took several years to develop a fairly representative circulation. However, even now we know that the paper, Camillus, doesn't reach half of the more than 700 U. S. Catholic hospitals, to say nothing of the hundreds or thousands of other shut-ins throughout the land. Published as it is, bi-weekly, from September to June, with only twenty issues in all each year, the subscription is $1.00; and half of that for the papers received in bulk. For instance, ten papers a year for $5.00, twenty for $10.00, and so on. At the same time, it is a non-profit venture, so that we endeavor to send copies gratis in the case

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We shall be only too happy to send a sample copy to any priest wishing one. But let us say this: If a priest hasn't been sick himself he doesn't know what sickness is. He may think he does. He doesn't. Take our word for it. Our own experience with illness and the ill has told us this all too well. Therefore, when you receive your copy, before passing final judgment, give it to a patient and get his or her candid opinion. If he or she finds that it hits the bulls-eye, then he or she, WHO IS SICK, ought to know. God said, "The poor must have the gospel preached to them." The sick are,

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in a sense, the poorest of the poor; poor so far as physical resources are concerned. We have many splendid magazines for all types of readers. "If a man ask for bread, shall we reach him a stone?"

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Edmund T. Meehan
3045 Grand Concourse,
New York 58, N. Y.

The Case for Mixed Marriages

Editor:

This title, no doubt, will cause many a complacent brow to be raised in dire alarm; and the statistics boys (I can almost hear them!) are already growling in their hoary beards, about the "greatest leakage from the Church." But statistics, like puppets, can often be manipulated in favor of the one holding the strings. An army officer is said to have remarked at a banquet: "Remember, whenever a marine went into battle, he had ten army men on one side of him and ten navy men on the other. Whereupon, a marine stood up, and throwing out his chest, said: 'That, sir, is about the proper proportion!' "—"Facts," says Huxley, "are ventriloquists' dummies. Sitting on a wise man's knee they may be made to utter wisdom."

The case against mixed marriages, in general, seems to be predicated on a twofold assumption: 1. Statistics prove they

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by Francis J. Connell
C.SS.R., S.T.D.

Associates Professor of Moral Theology
Catholic University of America

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form, or beget, the greatest leakage from the Church. 2. The fact that the Church merely tolerates them, shows her disfavor of them.

All well and good. At the outset let me say that I, too, agree with the general assumption that the ideal in wedlock would be unity of faith, as marriage is a union of hearts and minds, a spiritual, as well as a physical union. And the offspring stand in potential danger of being lost to the Faith, etc. But between the ideal and the flesh-and-blood of the stormy arena there is a happy medium. As Faber says, "We consider evil a decisive test, while good is only allowed to establish a possibility." Certainly, mixed marriages that show signs of becoming failures in the above regard should be headed off. And because some have failed, there is no reason to bar indiscriminately all such marriages. Statistics? Who can say definitely that, with at least ten other reasons for defaulting from the Faith, mixed marriages head the list? Where has such a cut-and-dried list been prepared? The 1946 edition of the Catholic Directory claims 87,430 converts for the year 1945. Undoubtedly, a large percentage of this number were converts through marriage. This part of the picture is never taken into account.

The Charity of the Church

As for the Church tolerating mixed marriages, to my mind, this shows the charity of the Church, the hope that through this means,

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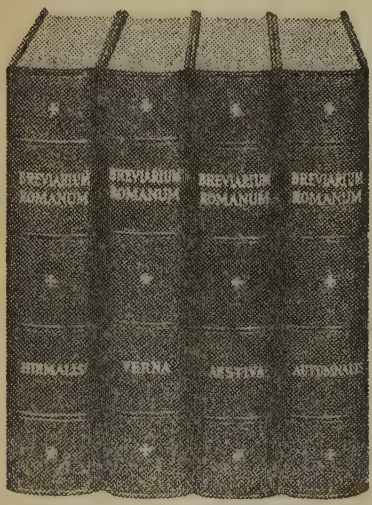

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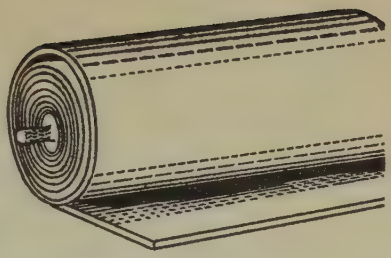
the non-Catholic will be led back to his Father's house; it enjoins upon the Catholic party to do all in his or her power by prayer and good example, to accomplish this end.

"Going, therefore, teach all nations!" As the avenues into the Church, through conversion, are often as varied as the converts themselves, it often happens that the contemplation of marriage with a Catholic is the first real occasion that a non-Catholic has had to investigate the doctrines of the Catholic Church. I am not saying that this should be an end in itself as a means of conversion. I am not saying either that mixed marriages should be forthrightly encouraged indiscriminately. The stress is on the open-minded, well-intentioned non-Catholic who is appearing on the scene in ever increasing numbers today due to the exigencies of the times, as contrasted with the arbitrary and definitely uncharitable blast of one pastor who refused to let a non-Catholic into the house, and without hearing his case, all but slammed the door in his face, with the curt remark, "Mixed marriage? I hate them. They never work out, anyway!" Such action might well begin the creation of a pagan home, as eight out of ten couples treated in this manner will wind up at the justice-of-the-peace mill. And the last state is worse than the first.

Breakdown of Bigotry

But, some will object, how many are well-intentioned? While many of the stories about conversions in the armed forces have been a little overdone, nevertheless, it is generally conceded that the overall example of the Catholic boys and



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girls and the devotion to duty of our chaplains, both under fire and at home, have had a tremendous influence in breaking down bigotry and paving the way for open-mindedness on the part of returned service men, who today form the bulk of the question.

Instead of hiding behind the smug curtain of statistics, which, in many cases is window-dressing for "Recuso laborem"—and it is labor, it is work, it is sacrifice—the tolerance of the Church might better be summed in the zeal of St. Paul: "Every high-priest taken from among men, is ordained for men in the things that appertain to God, that he might offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and err, because he himself is also compassed with infirmity."

The ranting about puerile issues like school-bus transportation, union of Church and state, and the recalling of our ambassador from the Vatican—these and the incessant blasts of bigotry from non-Catholic sects, have only helped to implement the tolerant state of mind which the GI formed in the armed forces concerning the Catholic Church, and have helped to set the stage for as golden an age as the Church has ever enjoyed as far as prospective converts are concerned. And inasmuch as these returned service-men will form the bulk of prospective "mixed - marriages," instead of turning them away without a hearing, a little patience and charity might help salvage a good deal of them.

While not as optimistic as Newman about a Second Spring aborn-

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ing, we can, nevertheless pray: "O Stella matutina, from thy sweet eyes, from thy pure smile, from thy majestic brow, let ten thousand influences rain down, not to confound or overwhelm, but to persuade, to win over thy enemies."

J. N.

A Southern Priest Speaks His Mind

Editor:

For nineteen years, I, a Buffalonian by birth, am laboring most happily in North Carolina. I seldom read; there is too much good contact-work with dear people here.

I enclose five dollars. Please put it to my account for a personal subscription to **The Priest.** It is high time that the tables be turned. Northern Catholic editors (not O. S.V.) have for years poured out a lot of remarks about the backwardness of the South, the bigotry, the stagnation of the Southerners. My blood boils! Satan could not do more to close the minds of the Southerners against us, than is done by such valuation of the Southern people. Are all northern churchmen so stupid as to think that these remarks and characterizations of a dear people do not return to the Carolinas? The estimate of the churchmen cannot make them feel that we are warmly attracted to them.

Well, I am! and the people of the South are nearer to the priests than are the Catholics or Protestants in the fifty-five per cent Catholic, but damnably cold, city of Buffalo. You may show this to the Pope. And I can prove that there is much more stagnation in New York, Chicago, Cleveland, and most of the Great Lake cities,

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than there is here in the two Carolinas.

Northern Bureaucracy

I hope to God that the Most Reverend Bishops and the Catholic editors, are not being entirely run by a group in Washington! Every week we get bushels of smart-aleck literature telling us how to organize our parishes! It is absolutely disgusting and discouraging—if we were silly enough to pay the thinnest attention to them.

The South is ready to bring the Living Faith to the Priests and Catholics of the North!

Southern Catholics and Protestants are more ready to mingle, to smile and chat, to sit on the same porches in warm-hearted conversation, to fraternize in Christ,—than any group north of the Mason Dixon line!

Many of us pastors have a third to a half of our entire congregation at Sunday evening sermon, devotions, and Benediction; and that is more than can be said of any Cathedral parish in the north! Let them get into their own pulpits and show us a Growth Equal to ours! We have no Cardinal Gibbons, no Ireland, and no England in cathedral pulpits today. Leadership is anaemic: it only hands out advice and regimentation. Catholic action should come down from the top, by warm, attractive, contagious, Christlike example.

Theory vs. Work

Please print this. I am afraid of no man, inside or outside of the Church. I am working twelve to sixteen hours daily, with my dear, dear people, and I am just getting absolutely disgusted with the advice from arm-chair smart-

Correspondence

alecks—on "how to do it!" I know how! No parishes in the north, nor in Washington, D. C., are growing as rapidly as my parishes have grown! Please, smart churchmen, lift up your eyes, gaze upon your own neglected and dusty pulpit, and leave us in peace! Jesus Christ is satisfied with the warm hearts of the Southern people; and **I don't care for any other man's estimate!** (I am very happy without salary, without golf, without movies, without a Mediterranian cruise each year.)

Please print this, somewhere, anywhere; as we are sick, tired, and disgusted with working for Christ while the northern black spot light plays magnanimously upon our loving efforts with a dear, congenial, sensible, and warm-hearted people.

Northern clergy, please come down, spend a week with us, and learn how much more like apostolic times is the atmosphere of the priests and the friendly people of the South.

Yours most sincerely in the Sacred Heart of Jesus.

Leo G. Doetterl, Pastor.
St. Joan of Arc Church
West Asheville, N. Carolina

Regarding Our Cover

Editor:

Your correspondent offers no comment regarding the contents of your interesting magazine; his remarks are restricted solely to its cover. You will perhaps agree with him in admitting that pictures teach and leave a lasting impression on the mind. You permit seminarians to subscribe for **The Priest**, and it is hardly fair that you should place on the front

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cover an incorrect picture of the most solemn part of the Mass.

For two long years, month after month, you have been representing Father Enitor at the Elevation of the Host. For two long years he has been trying in vain to raise the Host above his head so that the faithful can see it without going up into the organ loft. This is one feature of what may be styled the arthritic type of Elevation. It usually develops among the junior clergy about the fourth year after they leave the seminary.

The second type is akin to this. In the illustration on the cover the priest's hands represent the familiar rainbow method of holding the Host at the Elevation, with wrists wide apart. In Bishop Van der Stappen's great work on the liturgy he devotes one of his five volumes to the celebration of the Mass. He takes pains to state with much detail that both at the Consecration and at the Elevation of the Host the priests hands are joined full length, usque ad pulsum, to the wrists. So too De Herdt, who says briefly: "Digiti utriusque manus infra hostiam extensi et juncti sint a sua extremitate usque ad pulsum qui modus hostiam tenendi infra consecrationem, genuflectionem et elevationem servandus est" Vol. I, p. 314. For a good illustration of these directions see O'Connell's **The Celebration of Mass**, Vol. III, p. 123. In the recently published one-volume edition of this valuable work the illustrations are apparently a war product, smudgy and lacking in details.

The cover does, however, teach a much needed lesson. It illustrates fairly well the correct method of wearing an alb. When put on properly it should drape gracefully about the person of the wearer. It should not be drawn back on both sides at the waist and gathered behind like the tail of a sick pullet. The bottom of the alb should be about one inch from the floor on all sides, not merely in front.

And the color of the altar and sacerdotal vesture? They are too funereal, black altar cloth, black everything. Two colors, black and white, can be used quite successfully in such illustrations. See O'Connell, Vol. III, p. 89.

Matthew Britt, O.S.B.
St. Martin's College
Lacey, Washington

Comment:

We welcome this helpful letter from Fr. Britt, already well known

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to our readers. By the way, Fr. Enitor, referred to by Fr. Britt, has fallen on evil days: his suspension will follow shortly (Propter scandalum, Can. 2222, No. 1).

—The Editors

More Reflections On the Catholic Directory

Editor:

The excellent letter of Reverend Cornelius McGraw, C.P., which appeared in the November issue of **The Priest** made interesting reading, and as a statistician I appreciate that figures, when broken down under different headings or sections, most often become confusing.

However, I wish to compliment Father McGraw for bringing this breakdown of figures to the attention of all, and particularly so, because the figures he gives are accurate according to Diocesan records; but we must all agree that most Dioceses find it an impossibility to report the exact number of Catholics under their supervision, and, accordingly, are forced to work out their individual problems to the best of their ability.

It is pleasing to know that plans have been completed and are now functioning whereby population figures to appear in forthcoming issues of the Catholic Directory will be worked out on the same formula as followed by the Census Bureau of the United States Government; which is based on births and deaths; on which, fortunately, no one has priority. Of necessity, slight modification was made because it is generally conceded that children born to Catholic families are more numerous than the aver-

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age American family, also, there are certain sections of the country where births are numerous, and other sections where births scarcely reach the death rate.

All of this has been gone through with the generous help of Bishop Alter of Toledo, who was appointed several years ago at a meeting of the Hierarchy to confer with me on matters pertaining to the Catholic Directory, so as to strengthen my hand in calling for definite information, and making uniform the presentation of statistics. I am happy to say that our work together has proved most constructive and with the issuance of the 1947 Catholic Directory the positive figures will be most, but not absolutely perfect. Meanwhile, uniformity of presentation will simplify the use of the Directory, as each diocese will be presented along absolute, as well as uniform lines.

Louis Kenedy, Editor
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